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DEATH

Thos. Wilson

MINISTERS OF

MAIDSTONE

in the County of Kent

St. et.

THE
L I F E
AND
D E A T H

OF *Mr.*

Tho. Wilson,

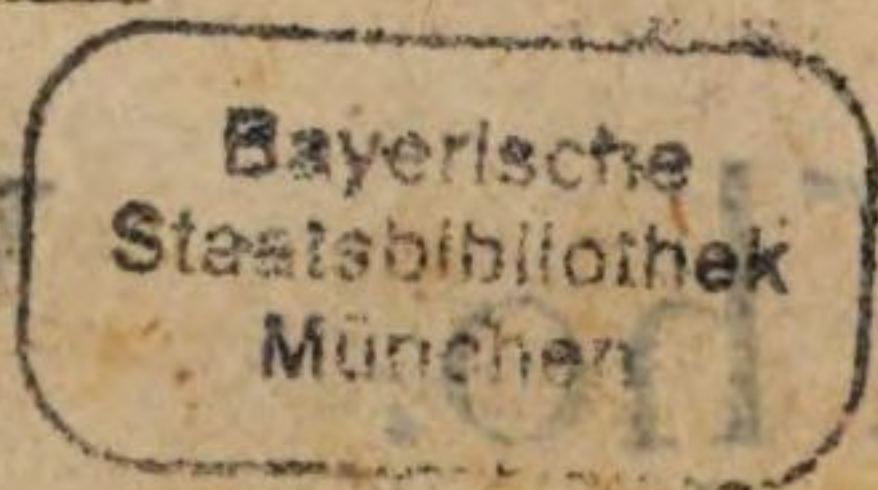
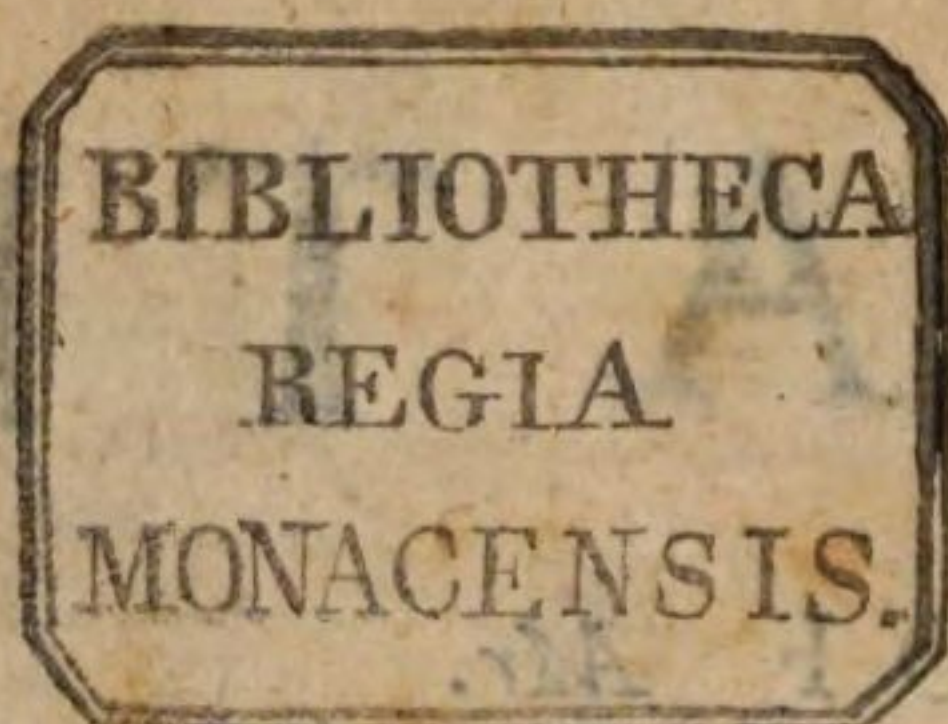
MINISTER OF

MAIDSTONE.

In the County of *Kent*,

M. A.

Printed in the Tear 1672.





To the Christian

READER,

Especially those of Maidstone in
Kent, who were Hearers of, and held Com-
munion with Mr. *Wilson*.



OW great the force of exam-
ples is to draw Men to good
or evil, is evident to the
World by daily experience.
The Governours of Fami-
lies and Parishes, are usual-
ly the Looking Glasses, by
which inferiours dress them-
selves. And most look rather to their doings
then their sayings. Hereupon the Oratour tells
us, Non solum obfunt superiores, quod illi
ipsi corrum patitur, sed etiam quod corrum-
punt: plusquam exemplo quam peccato no-
cent. Waters do not more constantly vary their
savour, according to the veins of the Soyl,
through which they slide; nor Brutes their na-
ture.

tures according to the Climates, in which they live, then men their conversations, according to the examples that are set before them. There is a persuasive power in rational precepts, but a compulsive power in real patternes. It is recorded of Elies sons (men of vicious lives) that they made (i e) by their examples, The Lords people to transgress, 1 Sam. 2. 24. And the Apostle rebukes Peter to his face for his Judai-
zing in those words, Τί καὶ ἔδυν ἁναγκάζεις ἰσλαίσεις, 2 Gal. 14. ἁναγκάζεις, Why dost thou bring the Gentiles under a necessity? Why dost thou necessitate them to judaize? Why dost thou ferre them by thy example to live as do Jews. Upon this account God commandeth the Jews, to suffer no Caananites amongst them. They shall not dwell in thy Land, ne forte peccare te faciant in me. A Lapide &c. Saint: Least they make thee sin against me (i e) by their examples, Exod. 23. 32, 33.

The mind of man like Jacobs sleep, receiveth the tincture and colour of those objects that are presented to it. As the air in which we live, hath a strong influence upon our bodies, and inclines them to health or sickness; so hath the pattern of those amongst whom we live a strong influence upon our Souls, to incline them to virtue or vice. Joseph quickly learns the Court Dialect, to swear by the life of Pharaoh, by living amongst Courtiers, Israel becomes guilty
of

To the Christian Reader.

of that horrid sin of Idolatry, by their habitation in Egypt, for the golden Calfe was first fashioned and formed in the Iron Furnace. They who walk in the Sun are taun'd insensibly, and before they are aware.

Thus also there is a sweet power and holy efficacy in good examples to draw men to good. Justin Martyr acknowledgeth, that he was converted by observing the pious lives and patient deaths of the Martyrs. The holy conversation of Theodosius in his Family, turn'd his whole Court into a Nursery of Religion. The strict life and gracious carriage of the Baptist, had so much power on Herod (though bad enough, and above all fear of John, for any thing he could do against him) that he reverenceth him, heareth him gladly, and doth many things, Marks 6. 20. The Sanctity of John had a commanding beauty with it, his Holiness had an awing Majesty in it, which conquered and triumphed in the Conscience of the King. Peter Martyr tells us (Loc Commun. Part. 1. Cap. 1. 6.) of a deformed Woman (whose Husband was therein like her) which by looking daily on beautiful Pictures, brought forth fair and comely Children. It is certain God is pleased to give us in his Word, and in the World, many examples of humble, mortified self denying Christians, that we beholding them, might resemble them; Therefore he propounds them in the holy Scriptures, not only for

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our encouragement in the ways of Godliness, Jam. 5. 10. Heb. 1. 2. But also for our imitation, that we may walk as we have them for an example, 2 Cor. 11. 1. Phil. 3. 17. 20. He sets up those shining lights in the World, not for men to play with or to play by, but for men to work by, to be directed by them in the ways of Life; And our not improving their holy patterns hereunto, is one cause why he takes them from us so soon. If Children and Servants will play by that Candle which is given them to work by, no wonder if he who set it up, put it out, and leave them in the dark.

Reader, I do here present to thy view in this little Treatise, a great examples of Godliness, one that did not only *ορδομεῖν*, but also *ορδωποσειν*, not onely divide the word aright, but also order his conversation aright. Though he hath been dead some years, yet as Abel being dead, he speaketh to the living by the good example of his life. What Nazienzen saith of the Baptist (who is called the voice of one that cryeth in the Wilderness,) that he was *tota vox*, All voice, made up of voice; a voice in his Habit, a voice in his Diet, a voice in his Dwelling, a voice at Home, a voice Abroad, a voice in the Pulpit, a voice out of the Pulpit, a voice in his works and life. So I may speak of this man of God without flattery (that is impossible, he being dead) or falsehood (many a live can attest it) that

*he was all voice ; A voice in his Doctrine, and
 a voice in his Conversation, a voice in his
 Language, a voice in his carriage, a voice in
 his Food, in his Rayment, in his Family, in the
 Street, as well as in the Church. O what a
 lively pattern of zeal, love, faith, humility,
 Heavenly mindedness, courage for, and Con-
 stancy in the Truth did he set before you, who
 had the happiness to live under his Ministry. Be
 you followers of him as he was of Christ, let
 his zeal inflame you, his love draw out your
 hearts more to your God and his People, let his
 humility make you low in your own eyes. His
 Heavenly mindedness lessen your esteem of the
 World and all therein, and his magnanimity of
 Spirit, encourage you in the ways of Truth and
 Holiness against all the opposition that you meet
 with. Look often on him with the eye of your
 minds, till you are transformed into his likeness.
 Can you not remember how often your Spirits
 have burned within you, whilst he hath been
 opening Scripture to you ; Have not your hearts
 sometimes been carried up to Heaven in his
 Prayers, Were you never above in the Mount
 with him at a Sacrament ? when your souls spake
 with Peter, Lord 'tis good to be here, O let
 us build a Tabernacle, and no more go down
 to a vain empty World. O they are blessed
 that dwell in thy House, they do ever (and
 not without infinite cause) praise thee. Beware*

you do not abate in your Sacred affections, that you do not leave your first love, that you draw not back and decline in Religion.

I believe many of you are ready to say with Job, O that I were as in the days of old, as in the days when God preserved me, when his Candle shined upon my head, when the Almighty was yet with me, Job 29.28 O that I were as in the days of old, as in the days when I sate under Mr. Willons Ministry; O that I could hear such Sermons, joyn in such Prayers, partake of such Sacraments, enjoy such seasons for my soul, and see such gracious examples. When you are wishing thus; consider what a mercy it was that you enjoyed him so long; Alas, how many Parishes never had such a Pastor one Month? then bewail your folly in making no better use of him while you had him. Let all your complaint be of your selves, for your unfruitfulness and unprofitableness under such excellent means, and Spiritual opportunities; And let your care be to make the most of him, more by practising those wholesome precepts, which you remember he gave you, and by writting in your lives after that Copy which he hath set you. I know his memory is dear to you, and your love was great to him, I beseech you, manifest the truth of your love by doing that which (you know) he loved so much. Did he not tell you often, I have no greater joy then to see my Children walking

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walking in the Truth. In a word, Zeno Cit-
tiana, when he consulted with the Oracle how he
might live well, was answered, εἰ συυχωλιξοῖτο
τοῖς νεκροῖς. If he were of the same colour
with the dead. Its certain you will live well,
if you live like them that died in the Lord. The
Prince of the Powers of the Air, (i e, the De-
vil) liveth in them, who live according to the
course of the world, Eph. 2. 2. The world
though it often changeth its customs, and fassions,
yet never for the better, as the Camelion, it
turneth in to any colour but white, so that if you
will live, according to most amongst whom you
live, you may do and be any thing, but what you
ought to do and be. But if you be of the colour
of them that sleep in Jesus, and resemble the
dead in Christ, your lives will be unblameable,
your deaths peaceable, your names after death
honourable, and your resurrections at the great
day comfortable. That you may be followers of
them who through faith and patience inherit
the Promises, and in special, that you may be
your Pastors Joy and Crown of Rejoycing at
the coming of our Lord Jesus Christ,

Is the Prayer of your Affectionate
Servant in Christ Jesus,

G. S.

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THE



THE
LIFE and DEATH
OF Mr.
THO. WILSON,
Minister at *Maidonestone*, in
the County of *Kent*.

CHAP. I.

His Birth, Education at School, and Univer-
sity.

Thomas Wilson was born at *Catterlen*,
in the County of *Cumberland* in
the year 1601. His Parents were
sober and honest, and of a compe-
tent Estate, being of the best sort of Yeomen
in those parts. As soon as his Age would
permit

permit, he was sent to School at *Blentow* in the saith County, where under Mr. *Wilkins* his School-master, he profited beyond expectation; and far excelled all his fellow. He was observed in his youth to have a sharp wit, large memory, and to be very much given to his Book; whereby his friends had hopes that he would in time (as indeed he did) prove a great instrument of good.

His great proficiency at School, encouraged his Parents to send him to the University before he was seventeen years of Age where (*viz.* at Christs Colledge in *Cambridge*) he spent not his time as too many do, *malis alind*, or *nihil agendo*, but devoted himself wholly to his Studies, in so much that he was taken notice of by the Master and Fellows for his diligence and industry: It might have been written over his Study-door, *Nulla dies sine linea*. And though he did imploy his time most there, about Academical Learning (his acuteness in which did appear above 20 years, after he had left *Cambridge*.) yet he did not neglect Divinity, but in order to his design of serving God in the Ministry, (if he saw fit) read both Positive and Polemical Authors: But of all Books none was so dear to him, or read so much by him, as the Holy Scriptures, for as the great Apostle saith *Timothy*. I may say of him, *From a Child*

knew the Holy Scriptures, which are able to make wise to Salvation. Before he was Bachelor of Arts he had read (as he told me) Tremmel. and Jun. on the whole Bible, three times over.

CHAP. II.

His removal from the University, with the occasion.

Sometime after he had Commenced Batchelor of Arts, he was removed from the University by this Providence. Mr. John Bristow a Reverend Minister of Chawswood in Surry, desired Mr. Mead (that eminent person for Piety and Learning) his Tutor, to send him an able Religious Scholar, to teach School in his House. Mr. Mead presently pitcht his thoughts upon his Puple Mr. Wilson, not knowing how to pleasure Mr. Bristow better, and glad he could answer his request so well.

At Mr. Bristows he continued four years or there about, instructing the Lads committed to his charge, with great diligence and faithfulness, being far from the temper of Protagoras, who boasted (as Plato reports) that having lived sixty four years, he had spent fourty of them in corrupting and debauching young persons, No, he made conscience of his

his time, and his trust, and gave his Scholars more cause to bless God for their education under him, then *Socrates* did *Plato* for his bringing up under such a Master. He hath sometimes told me, that he knew no Calling, except the Ministry, wherein a man might be so serviceable to God as in teaching youth. And is clear that oftentimes Lads are made men at School; If there they suck in ill principles, it will be hard to remove them, if good, they continue with them; *Quo semel est in buta, &c.* It is noted by some as one cause of *Julians* profaneness, that he was bred under two Heathenish Tutors *Libanius* and *Jamblicus*. Because he saw the Christians so easily to confute the Idolatrous Gentiles, by reason of their good Education, he made a Law, *That no Christian should train up his sons with humane Learning.* But it was the happiness of *Charwood*, that their Children were educated by one who had both a dexterity and fidelity, to teach them Humane and Divine Learning. But Mr. *Bristow* observing Mr. *Wilsons* fitness and ability for a greater work than instructing Children; and how his heart was set upon the work of the Ministry, (to prepare himself for which he made use of all his vacant hours from the School) did not judge it convenient to deprive the Church any longer of so worthy a Labourer, and therefore

fore though it were a considerable loss to himself and his Parish, to forgo so good a man: yet he preferr'd the publick advantage of the Church before his own, and wisht Mr. *Wilson* to betake himself wholly to Preach.

CHAP. III.

His first Living in Surry.

THe first Candlestick in which this light was set, was *Capel* in *Surry*, where he continued some time, directing others by his holy pattern and judicious diligent Preaching, the way to eternal Life. Though the Parish gave him little or nothing for his pains, yet he was never the less faithful and labourious, for the welfare of their souls, for he sought not *theirs* but *them*, not their temporal good, but their spiritual good. Here he had the love and esteem of all Godly persons, both Ministers and people round about, and indeed by his holy, Heavenly, humble conversation, he was such a *Loadstone*, as where ever he came he drew the hearts of sober Christians after him. What *Nazianzen* saith of *Athanasius*, I may truly say of him that he was *Magnes & Adamas*, a Loadstone in his sweet gentle nature, and yet an

B Adamant

Adamant in his stout resolute carriage against errors and prophaneness.

C H A P. I V.

His second Living in Hampshire.

HE continued not long at *Capel*, but upon some reasons, by means of the fore-mentioned Mr. *Bristow*, he was removed to *Farlington* (nigh *Portsmouth* in *Hampshire*) an ignorant Heathenish place, which he endeavoured so long as he stayed with them to instruct and reform. Though there was little of Religion in his Parishioners, nor scarce any favour of good, yet whilst he abode there the Church was much frequented (Christians flocking in to hear him divers miles round,) and when he was called thence he was much bewailed.

He stayed not long in *Hampshire*, and though I am ignorant of the grounds of his frequent removals, (which I suppose were weighty) yet by the sequel I perceive that God intended so able and useful an instrument for more publick and general service, and thought not good to confine such great gifts and graces, to such small Parishes.

C H A P. V.

His third Living in Surry, with the success of his Journey into Cumberland.

HIS next change was to *Tedington* near *Kingston upon Thames*, in which place he continued some years, and through the blessing of God with great success of his Ministry, and much acceptance amongst them that feared the Lord. During his abode at *Tedington*, he (being twenty six years of Age) had a desire to visit his native Country, where his Relations and Friends lived, and it pleased God so to assist him in his labours amongst them, that his journey became profitable for the Conversion of many. While he was in *Cumberland*, he was requested to Preach in *Penroth*, a great (if not the greatest) Market Town in the County, where, time out of mind there had been a considerable Market for all sort of food kept every Lords Day, till nine a Clock in the morning. But after he had Preached two or three Sermons, he prevailed so far with the Ministers and others of the Town, that it was Proclaimed on *Tuesday* their Weekly Market day. That no person for the time to come, should bring any Victuals or Ware whatsoever to be sold

on the Lords day, but that *Saturday* should be the time for the Sale of their Commodities. And for many years after, the people did forbear to sell any thing on the Lords-day in that Town.

C H A P. VI.

His removal into Kent, with the occasion of it.

HIS next removal was from *Tedington* to *Otham*, within two or three miles of *Maidstone* in *Kent*. The occasion is this, there were many serious understanding Christians in *Maidstone*, much troubled and dejected at the deadness and dulness of that Ministry, under which they lived. Alas, the children asked *bread*, and their Spiritual Father (by Profession and Office) gave them *stones*, that their souls were ready to famish for want of food. Whereupon Mr. *Robert Swinnoche* an active Godly person, one of the Aldermen or Jurats of the Town, got the presentation of *Otham*, upon the death of the Incumbent, and consulted with his friends and Christian Neighbours, how he might procure an able Minister for that place, aiming herein not only at the benefit of that Parish, but also of the Christians at *Maidstone*, who might with a little trouble and travail reap the fruit of his labours.

labours. In pursuance of this they repaired to *London*, where they heard of Mr. *Wilson*, to whom they presently take their journey, hear him Preach at *Darking* in *Surry* to their great satisfaction. After Sermon they acquainted him with the cause of their coming, and the sad condition of the good people in those parts, where they lived and desired him to accept the presentation of *Otham*, He who was never hasty, especially in matters of such weight, asked the judgement of his Neighbour Ministers in the Countrey, and others of the City of *London*, who did concur and agree in this, that in regard of the necessities of those that feared God about *Maidstone*, and the great opportunity he should enjoy there, of doing good to many souls, he ought to embrace the Call. Upon the declaration of their opinion he was presented to *Otham*, where the Lord was pleased to prosper his Ministry, for the conversion and edification of many.

C H A P. VII.

His great success at Otham in Kent, and his faithfulness there.

HE was one that did divide the Word aright, a workman that needed not to be ashamed, a Boanerges, a Son of Thunder, in Preaching the Law, to awaken secure senseless sinners, that his hearers might say of him, as one of the Ancients, of St. Pauls Epistles, *Non tam verba quam Tonitrua audiebant*, &c. That they heard not so much words as *Thunders*, when they heard him opening the dreadful curses of the Law, and the terrible wrath of God against sin and sinners. Many a one hath come to him, as the Gaolor to the Apostle, trembling and crying out, *Sir, what shall I do to be saved?* To whom he was a *Barnabas*, a son of sweet consolation, and could so display the exceeding abundant riches of Divine grace in the Lord Jesus Christ, as to draw and attract their hearts to a cheerful compliance with it, and hearty acceptation of it. He as a faithful *Steward* gave every one his portion, terrour to whom terrour belonged, and comfort to whom comfort, whereby (the Holy Ghost setting in with the Word,) a numerous issue of

of new born children were begotton to Christ. He preached there according to the command *in season, and out of season*, not only twice every Lords day, but also every *holy day*, and at *Funerals*, though the persons interr'd were poor, and nothing could be expected for his pains.

Whilst he was Minister of *Otham*, many of *Maidstone* and others several miles about, to my knowledge some seven or eight miles from *Otham*, did ordinarily attend on his Ministry, and joyn in Communion with him at the Lords Supper; but the number that flockt after him, (which was so great that his Church would not hold them) was a great eye sore to the prophane world, and caused several of the Ministers about him to envy and maligne him.

CHAP. VIII.

His care to Sanctifie the Sabbath.

There was at *Otham* before his coming an ill custom, for the Fulling Mills thereabouts, to work every Lords day, but he convinced the owners so thoroughly of the unlawfulness thereof, that they forbore presently, and suffered their Mills to lie still on that day many years after he left them.

But the only wise God, who governeth the world, saw fit for some time to lay this usefull person aside, for he had not been many years at *Otham*, before the Book, commonly called the Book of Sports on the Lords

Anno Domini 1635. day, came forth, and was presented to him, with a Command, that he should publish it the next Lords

day in his Church, which he refused to do, (of which refusal he giveth the reasons, which

Towards the close of the Book. you may see in his answer to several Articles objected against him, annexed to this Narrative,) and

upon his refusal was suspended *ab Officio & Beneficio*. Upon his suspension his Cure was committed to such persons as he could not comfortably own or joyn with, which caused him to remove his Habitation to *Maidstone*. To the Christians there he was a great help, whilst his suspension lasted, and from them he received some support and supply for himself and his Family.

Whilst he was at *Maidstone* he still was solicitous for the good of his people at *Otham*, and therefore to encourage them to unity, and a Gospel conversation; as also to convince his adversaries, who had causelessly traduced him to be a favourer and abetter of Schisms and Divisions; he wrot a Letter to his Parish, wherein he exhorted them to fear the

the Lord and the King , and to walk in love, &c. and not to nourish in themselves any dislike of Government, or contempt of those whom God had set over them, &c. Which Letter was read on a Lords Day in his Congregation by Dr. *Tucke* , (that all his Parishoners might know his judgement , and the advice he judged necessary to give them) without the appointment of Mr. *Wilson*. The tidings of this Letter and the publick reading of it was soon carried to *London* , and gave such a distast , that both Mr. *Wilson* and Dr. *Tucke* were cited to appear before the High Commission Court, and answer what they had done. Both of them appeared several times to their great trouble and cost , and were notwithstanding all they could alledge in their own defence, forced to continue their attendance on the Court , for the space of three years. In this business Dr. *Tucks* trouble was the greater , because (his body unable to bear riding) he was necessitated to make these long journeys of thirty miles and better on foot.

During Mr. *Wilsons* suspension, a Neighbour Minister greedy of his Living , commenced a Sute against him, to eject him wholly out of *Otham* ; but his Patron Mr. *Swinnocke* made good his Title, and so disappointed his Adversary.

CHAP. IX.

*His appearance at a Visitation about the Prayer
against the Scots.*

HIS suspension continued till the year 1639. about which time the *Scots* entering *England*, a Parliament was called; and Archbishop *Laud* took off his suspension. But his sufferings were not at an end, for in the year 1640. *September 30.* he and other Ministers were cited to appear at a Visitation of the Archbishops at *Feversham* in *Kent*, to answer their not reading the Prayer against the *Scots*, and also (as they there heard) to take the new devised Oath *ex Officiam*; but when he and others of his Brethren presented themselves at the place, they understood that the Oath should be wholly declined, and the onely question should be why they did not read the forementioned Prayer: Upon which they consulted together, whether it were best to appear before the Vicar General or no. It was urged by some that the Parliament (whom they apprehended would be some relief and shelter to them) being to sit down on the 3^d. of *November* following, it was but prudential for them to hold off at present; and in case they were cited afterwards to *Canterbury*

bary, to appear only by a Proctour, and protract time as much as might be.

But upon a serious weighing the reasons for and against their appearing, it was concluded that they would appear, and submit to the will of God, however he should please to dispose of them. Mr. *Edward Bright* of *Gondburst*, and Mr. *Wilson* immediately repaired to the *Inne*, where Sir *Nathaniel Brent*, the Arch-Deacon, and some inferiour Officers sat. They no sooner appeared but Mr. *Bright* was pointed out by one present to the Arch-Deacon that knew him; who presently asked him his name, and whether he had read the Prayer against the *Scots* or no? Mr. *Bright* answered, *No*: Whereupon the Arch-Deacon suspended him *ab Officio & Beneficio*, without admonishing him, or giving him any time to consider of it; which sudden act was deemed even by the Favourites of that Court, to be neither prudential nor Canonical. Though Mr. *Wilson* stood by when his Brother was suspended, and perceived the service much hotter then he expected; yet he did not flye from his colours, or retreat in the least: But being called, answered to his Name, and being asked whether he had read the Prayer? gave a Negative answer, with this reason: Because in the Rubrick before the Common Prayer, it was enjoyned *that no Prayer*

Prayer should be publickly read, except those that were in the Book of Common-Prayer; but this Prayer against the Scots was not there. This unexpected answer puzzled the Arch-Deacon (being none of the readiest or accutest to reply) and caused him to apply himself to Sir Nathan Brent, who upon information of Mr. Wilsons reasons, very ingeniously left the Arch-Deacon to himself, and refused to meddle in it. Upon which the Arch-Deacon (the edge of his fury being somewhat abated) proceeded more considerately with Mr. Wilson then with Mr. Bright, and gave him fourteen days time to consider of it, and then to appear again at Canterbury, and answer it.

C H A P. X.

His fresh prosecution by the Arch-Bishop, as also a strange providence.

But for all this present favour, the Arch-Bishop had not done with Mr. *Wilson*; for in *March* following, he was again and a fresh prosecuted by him. Upon an Holy-day in that Month he met at the Personage house, (of which one Mr. *Butcher* an eminently pious person had a part, of whom did not my Relation to him forbid me, I could speak much,) after his Sermon in publick with several friends, to repeat the Sermon, and seek God by prayer. After the exercises were done (in a Room peculiar to Master *Butcher*) one knockt at the door, to which Mrs. *Wilson* was going, but suddenly started back, fearing a Messenger was come to apprehend her Husband; but the Messenger soon entered into the Room, where Mr. *Wilson* and his friends were, and putting off his hat, enquired which was Mr. *Wilson*, pretending some private business with him. Though Mr. *Wilson* was there in his Gown, having newly Preached and Prayed, and thereby easily to be distinguished from others, yet God so ordered it, that the Messenger ob-
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served him not. Soon after the Messenger came into the Room. Mr. *Wilson* stept behind some of his friends, and Mr. *Butcher* wisely stept forward, and told the Messenger, that the Room in which they were was his, and that he should look for Mr. *Wilson* in his own Rooms; upon this he quickly withdrew into the Hall, another Room; in the interim Mr. *Wilson* went up the Stairs into his Study, and lay close there till night, and then escaped to Mr. *George Halls* at the Park in *Maidstone*. The Pursevant looking about in vain, on second thoughts returns back into the Parlor, into which he first entered, and missing one whom he had seen there before, enquires for him, chargeth all there present that they had conveyed Mr. *Wilson* away, and they must find him out; he also produced his Warrant, under the hands of many privy Counsellors, whereof the Arch-Bishop of *Canterbury*, and the Bishop of *London* were two, to attach the body of *Thomas Wilson*, Rector of *Otham*, and bring him before them.

After he had shewed his Order, he commanded Mr. *Butcher* and one Mr. *Morgan* to assist him in the search of the House for Mr. *Wilson*. But notwithstanding his diligent search, he mist his desired prey. The Messenger was very angry that he should see him
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and yet lose him; but when in some threatenings to the persons present, he had given his fury vent, he was somewhat cooler, and after some private discourse with Mrs. *Wilson*, he took his leave. Before his departure, he said that he had been a Messenger to the Council-Table thirty six years, and was never served so before, for as he confessed, he heard him Preach that day in publick, and yet when he saw him so soon after (and that in his Gown) he did not know him. But God had an hand in it, *Thy Kingdom ruleth over all, Psa. 103. 19.* He hath strange ways for the preservation of Men.

CHAP.

C H A P. XI.

Strange Providences; Mr. Wilsons freedom obtained by Sir Edward Dcering, with his Character of Mr. Wilson.

THe *Circumcellians* beset the way, which they knew *St. Augustine* was to go, that they might kill him; but he mistook his way, and so escaped their hands. In *Queen Mary's* days the Bishop of *Winchester* pursued *Mr. John Fox* the Martyrologist to *Ipswich*; the Bark in which he was, was newly gone out of the Haven, when the Messenger came to take him, and the next day by reason of storms forced to return thither again, the Messenger was departed. Since those days *Mr. Parker* a learned worthy Preacher was prosecuted by Archbishop *Bancroft*, for his Book against the Cross, &c. and the Archbishop having intelligence that he was in a Citizens House in *London*, thought he had him safe, sent one presently to watch at the door of the house, to see that none stirr'd out, till others came with authority to search it for Master *Parker*. The person sent, sat him down at the door, boasting that none should come out, but he would know who and what they were.

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Mr. *Parker* and his Friends within were in great thoughtfulness what was most addressable in such a straight ; at last it was resolved that Mr. *Parker* should habit himself like a Citizen and venture out ; this way he might possibly escape , if he staid within, he was sure to be taken. Accordingly, he thus clad came forth, not knowing but that the Waiter was still at the door , but Providence so ordered it, that the Waiter espying a Maid whom he Loved and Courted, walking on the other side of the way , stept over to her , just as Mr. *Parker* came forth, so that though the Messenger stayd a very little while with her , but returned again , Mr. *Parker* was gone ; and when the rest came with power to search the house , the person they sought was not to be found. But to return to Mr. *Wilson*, who hid himself in the Countrey from the storm till the Parliament sat, at which time he repaired to *London*, and there continued in some change of Apparal (that he might not be commonly known) till his liberty and freedom was procured , by the means of Sir *Edward Deering* , one of the Knights of the Shire for *Kent* , whose character of him in one of his Speeches in Parliament, I shall here insert,

—— Mr. *Wilson*, for so is your Petitioner named , a Man Orthodox in his Doctrine,

conformable in his Life, labourous in Preachings, as any we have, or I do know; He is now seperated from his People, to both their griefs, for 'tis not with him as with others, who are glad to set a Pursivant a work, that they may have an excuse to be out of the Pulpit; It is his delight to Preach.

Having thus obtained his liberty, he returned to his former charge and wonted pains at *Otham*. Not long after he was chosen by the Parliament a Member of that Reverend, Pious and Learned Assembly of Divines, which sat at *Westminster*; on which Assembly he usually attended most part of the week, and notwithstanding his pains there, supplied his Cure on the Lords Day, though his Parish was 35 or 36. miles from *London*. He was much esteemed in the Assembly, for his solid judicious Discourses as occasion was offered, and his meek humble behaviour.

His removal to Maidstone.

HIS last remove was to *Maidstone*, the Shire-Town of *Kent*, for who so fit for so populous a place (where there is but one *English Church*) as one of such vast parts exemplary Holiness and strong constitution of body. As soon as the way was opened to his induction into *Maidstone*, (through the ejection of the old Incumbent, by the Committee of Plundered Ministers) his old Hearers there, whose hearts were close knit to him, long'd for his settlement among them. But the Parliament ordering that Plundered Ministers should first be provided for, where any Livings were vacant, they could not at present obtain their desire: For one Master *Smith*, an able holy man, of the number of the foresaid Ministers, was by the Committee of Plundered Ministers sent down to *Maidstone*. Mr. *Smith* had not been long in *Maidstone*, but a rumour was spread, that eminent persons should be removed to great Towns and Cities, that they might be capable of doing the more good, and that Mr. *Wilson* should be removed from *Otham*, to some considerable place. At which news the people of

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Maidstone were much startled, fearing they should lose their beloved Pastour. To prevent which, they apply themselves to Mr. *Smith*, desiring him to accept of some other Living, that *Maidstone* might be free for Mr. *Wilson*. Mr. *Smith* considering the vehement desires of the good people after Mr. *Wilson*, yielded to refer the business to six judicious Ministers of the Assembly, whereof three to be chosen by himself, and three by the Christians of *Maidstone*. The Ministers met accordingly, and having heard what could be said on both sides, and weigh the matter thoroughly, gave their advice that it would be best for Mr. *Smith* to resign the place to Mr. *Wilson*, which also he did, and having a considerable place, some six or seven miles from *Maidstone* provided for him, viz. *Harrison*, he took his own time to remove thither. Thus at last by the good hand of God, Mr. *Wilson* and the people of *Maidstone* (who brought him first into *Kent*) who were long before joyned together in heart, were joyned together in Habitation, amongst whom he continued with much love and faithfulness, till God called him out of this World.

C H A P. XIII.

His care for Otham, and for Reformation at Maidstone.

BUt though he left *Otham*, he did not leave off to care for the souls of his people there, but kept his Title to the place still, (least the Patron should put in an insufficient Minister, in case he had resigned) and provided them a pious learned faithful man, to whom he gave the whole profits of the Living, for he held not his right to the place upon any carnal account, or for any self ends, but only for the good of the people.

When he had been some time at *Maidstone*, he took care about the Reformation of the Church, and due administration of the Sacraments, according to the Word of God, to which end, he did first in his Preaching discover to them the necessity of Church Ordinances and Discipline, the nature of the Subjects thereof, &c. and then God accompanying his diligent endeavours (notwithstanding the obstacles he met with, not onely by the prophane, but also some that professed the fear of God) he brought it to a good issue, and put it in practice, to the great comfort of them that were Godly.

Being freed Sea from attendance on the Assembly (they being dissolved) he applied himself to the work of the Ministry, with the greatest diligence that ever I heard or read of any.

CHAP. XIV.

His great diligence and labouriousness on the Lords Day.

ON Saturday nights he would usually continue at his Study very late, often till midnight, to prepare himself the better for his task on the Lords Day. On the Lords Day morning he would rise by two or three a Clock ordinarily, and was much displeased with himself, if at any time he did oversleep his hour. About seven a clock he came down to his Family, call'd all together, read some part of Scripture, expounded it, caused those present to give an account what they remembered of his Exposition, Sung some part of a Psalm, Prayed with them, and concluded between eight and nine a Clock that they might all be ready to attend publick Ordinances. About nine a Clock he repaired to the Church, and commonly begun with singing two Staves of a Psalm, after which he prayed briefly for assistance in, and a blessing on the Ord-

Ordinances of God, then he read some part of the old Testament, and expounded (sometimes three or four, sometimes more Verses, as more or less matter was contained in them) for the space of an hour, for he had an Hour-glass in his Desk for that end. He had as excellent a faculty in expounding as any I know of. His custom was first to analyse the Book, then the Chapters, as he came to treat on them, then he gave the several readings and expositions of the Verses, which he handled. He had *Jun. Tremel. Piscator. Beza. Calvin.* and several others *ad rugnem*, inso-much that in the assembly of Divines (as Mr. Gibbons sometime of *Black-friers* told me, he heard it of his Father one of the Assembly) if at any time they doubted what was the opinion of any of the aforementioned Commentators, Mr. *Wilson* was called to satisfy them. After he had delivered the several readings and judgements of Expositors, as there was occasion, he drew observations for the coherence, dependance and matter of the Verses, which he very briefly illustrated and applied. Mr. *Hutchison* on the Gospel of *John* comes the nearest him of any Comment that I read in *English*, but he was fuller and larger than Mr. *Hutchison*. I believe, if his expositions on the whole New Testament, and the far greater part of the Old had been Printed, it

would have been an useful Treatise, and more serviceable for the enabling ordinary Christians to understand the mind of God in his Word, then any Comment that is extant. After he had expounded, he spent about an hour in the Pulpit. When he came home to his Family, he constantly went to Prayer with them before Dinner, and begg'd that the truths delivered out of the Word, might be written by the Spirit of God upon all their hearts. After which he went to his Studdy, (eating little or no dinner usually) till after his Family had dinn'd, then he spent some time with them in singing and other religious exercises. In the afternoon in publick he did as in the Morning, onely his exposition was then on some part of the New Testament.

After the Evening Worship in publick, many Neighbours came to his house, where he called his Family together, asked of them and others present, an account of his Sermons preached that day, most of them present would speak somewhat, one what the Text was, another the division of it, another the Doctrine of it, another the reasons, so others the explications and uses methodically as he had delivered them, all whom he would help and encourage. Hereby their understandings and memories were much advantaged, for they knowing before hand his custome, were
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the more attentive in hearing, and the more careful to remember what they heard, whereas when the Master of the Family repeats all himself, Children and Servants (who have a natural averfness to, yea hatred of all good) are usually heedless in hearing, and mindless both in publick and private of what they hear. After repetition he fung a Psalm and concluded with prayer. Then he went to his *quondam* Patrons house Mr. Robert Swinnocks to Supper. By that time he had supped, there would be hundred or more gathered together to Mr. Swinnocks house, to joyn with him in the conclusion of the day.

Many times to my comfort, I have seen two Rooms, one considerable for largeness, through which persons of all ranks, (the Mayor, Jurates and their Wives by their patterns encouraging others) to worship the great God. After Supper he came among them, begun with a short prayer, then would read the Verses he had expounded in that day, ask what observations were raised from such a Verse, then proceed to the next, so through all the Verses he had expounded forenoon and afternoon, then enquire what the Text were, the Doctrines, the Explications, Reasons, Uses, all in order as preached, seldom named one head himself, but still heartned them to speak, and assisted them when they were at a loss,

loss, then they sung a Psalm, and he ended the day with prayer about ten a clock at night.

Once a month he administred the Lords Supper to a considerable number of solid serious Christians, with that life and warmth in prayer and opening Scripture, that some of his Communicants have thought themselves in the Suburbs of Heaven, when they have joyned with him in that Ordinance, in which he spent an hour and half commonly. Thus he Sanctified the Lords Day, spending nine or ten hours in publick and private Worship, beside what time he spent in secret duties, in which he was never niggardly; so that the Sabbath, which was a day of rest to others, was a day of great pains and labour to him, yet it was easie, yea delightful to him; and at the end of the day, when those who took not half his pains, have complained of their weariness, he would be exceeding lively and chearful; such was his great love to his Saviour, and the souls committed to his charge. The Sabbath day to him was a day of light and gladness, and a good day.

CHAP.

C H A P. X V.

The great pains he took with his people on the Week-days.

YET he did not think it sufficient to Teach his people on the Lords Day , but the Town being very populous , and the Parish large, and he rendred thereby uncapable of going from house to house) on the Week-days he layd out himself in the service of his Lord, for the benefit of his Parish. Every *Thursday* their Market-day he preached a Lecture, to which many Ministers came, and with much delight sat under him. On *Frydays* he met in private with as many of his people as would come together, when sometimes he expounded the Scripture to them, sometimes preached and always sung and prayed with them. And also *Mundays* or *Tursdays* , for his day was altered as he saw occasion) he appointed a Conference in the publick Meeting place, where the question being before propounded and known , (*ex gr.* what was the nature of repentance or faith, or what the signness, or what the means , or what the motives to it) his people prepared to speak to it , and he by his wise courteous carriage and language won their hearts , and drew them to Study the Scriptures

Scriptures and good Books, that they might be able to speak to the purpose. As they spake when he saw occasion he would help and assist them, yet still take care to keep them in the way of Truth, and that none did go beyond their bounds, or incroach upon the Ministry. After they had spoken, he would gather together their scattered notions, bring them into an orderly method, apply to them suitable Texts of Scripture, add what of his own he thought necessary, and so render the meeting exceeding profitable and comfortable to his flock. I have heard him at one of these Meetings, when the question was about one of the petitions in the Lords Prayer, to my great advantage and delight, for Christian Communion, managed with prudence, is that which keeps our Religion in breath, and without which it would be ready to die.

When he laid down this way of Conference, instead thereof he set up Catechising on the Week-days in publick, and this was continued till he had gone through the whole Town, except some Families in the out bounds, which Families he intended also to have Catechized, but was prevented. He did work the work of him that sent him into the world, spend himself as the Silk-worm to cloath, and as the Lamp to direct others, not to bury the
Talent

Talent in the Napkin of idleness : Indeed those Nurses (Ministers I mean) deserve the greatest condemnation, who let their Children, though they cry, starve to death, because they will not take the pains to draw out their breasts to them.

C H A P. XVI.

His diligence on all occasions to do good, as also his way of Preaching.

HE was of a noble disposition, very free upon the occasions, to communicate knowledge to others, not like a *Whirlpool* that sucks all to it self, but as a *Fountain* to disperse its streams for the refreshment of many. Seldom were any in his company, but they might (if it were not their own fault) receive good by him. He was neither vain in ostentation, nor niggardly in reservation, some might think he did ill to take so much pains on the Lords Days, and on the Week-days constantly, and on all occasions, to the shortning of his life; but he was sensible he could never labour enough for his Lord, and that God make no difference between *nequam* & *nequaquam*, an idle and an evil servant. Hence it was that when he was often advised by his friends to be mindful of his body, and
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not to work it so hard, he was deaf to all those advice, and was ready to say with Calvin (when counselled by his friends to take care of his health) *Would you have my Lord when he comes, to find me idle*; and with Dr. Reynolds of Oxford (when the Doctors persuaded him not *perdere substantiam propter accidentia*) *Nec propter vitam vivendi perdere causas*. I met him once at night at a friends house, when he had travelled near forty miles that day, yet notwithstanding his great weariness, he would spend some time in expounding Scripture to the Family, beside singing and prayer (which he never omitted) before he went to bed.

St. Austins wish was, that Christ when he came to call him by death, might find him *aut precantem aut predicantem*, either praying or preaching. Truly, such seem'd to be the desire of Mr. Wilson, by his indefalligable laboriousness about his Masters business. I never knew him given to any recreation (though never so innocent) but exceeding provident he was of his time, A little after dinner he would sometimes sit and discourse, but usually if he was at home, his Study was his place of abode. He was *Hellno librorum*, an indefatigable Student, stealing time from his sleep (even when his body call'd for it) for his Book. Its said of Bradfrod that he slept

slept not above four hours in the night ; and that his Book went not out of his hand till sleep came , and that *Latimer* Winter and Summer at two a Clock in the morning ; and of another Martyr that he was spare of meat, sparer of sleep, out sparest of time. Mr. *Wilson* made much conscience of his time , and especially on the Lords Day.

If he were invited to a Feast, he was so zealous for his God , that he commonly after dinner called for a Bible, sung a Psalm , expounded some Verse of Scripture, and prayed with his friends. Mr. *Fenner* of *Essex* that eminent servant of Christ, meeting him once at Mr. *Butchers* house, was so extreemly taken with his active chearful Spirit for God and Godliness, that he said to Mr. *Butcher*, *I am ashamed of my self, to see how Mr. Wilson gallopeth towards Heaven, and I do but creep on, a Snails pace.*

Though he was a good Linguist, well read in modern and ancient Authors, yet ordinarily he preached (though always rationally and with evidence of reason,) yet in a plain clear stile, by Doctrine, reason, and use , that he might be understood by the meanest capacity. His constant preaching discovered him an able Workman ; his Doctrines were always clear from his Text, his heads pertinent to his subject, and he had a rare faculty in applying

plying futable Scriptures (which is the principal way of convincing the judgement; for 'tis the authority of God must do the work) to all his heads. On the Lords Day in the afternoon for a considerable time (I suppose till he had gone through all) he preached on the Heads of Divinity, but therein he discovered so much Learning and judgement in his plain preaching, that if his Sermons had been preached at the University, they must have been highly approved.

He was so much valued for his abilities, that there was scarce any publick occasion of Sermons in the County, but he was chosen to be the person to preach them, sometimes he preached before the Judges at the Assizes, twice before the Parliament. What *Augustine* said of another, I may say of him: *Ratuir eloquens, ut intelligenter, ut obedienter andiretur.*

CHAP.

C H A P. XVII.

His carriage in his Family, and his exemplary conversation.

HE was not of the number of them, who are zealous *abroad*, that they may be well spoken of, but careless *at home*, what becomes of their Families; but as *David*, he walked in the midst of his house with a perfect heart, and brought up his Children in the nurture and admonition of the Lord. *Cicero* saith of *Quintus Maximinus*, that he was not good only in the sight of the people, but he was better out of their sight: truly he was as good within, as without doors, each morning and evening he read some part of Scripture expounded it, sung part of a Psalm, and prayed with his Family. He would often ask his Children questions about the Principles of Religion, examine them about his Sermons on the Lords day, and cause them to learn the Scripture without Book.

As it was said of Mr. *Hooper*, he governed his house, so that in every corner of it, there was some sign of vertue, good example, honest conversation, and reading of the Scripture. I am sure if Mr. *Wilsons* house was not so, the fault was not the want of a good Governour.

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He prayed often with his wife apart from the rest of his Family, and spent much time in secret prayer, knowing a truth in what *Lactantius* saith, *Non est vera Religio quæ cum Templo relinquitur.*

He was very watchful to set a good example before his Children and Servants, knowing that such are led more by the eye than the ear, and more observant of what their Superiours do then what they say. And indeed his whole conversation was a living exposition upon the Gospel. that what he taught on the Lords Day in his Doctrine, he preached over all the week in his life. O how unlike was he to those Ministers that are lovely in their preaching, but loathsome in their practices, whose lives give the lie to their Doctrines. He was exemplary in his converse with all men, and spake much by his carriage, even when he spake not a word. His good works were unanswerable, syllogismes invincible demonstrations to convince his Neighbours, whereby he stole their hearts, and won their affections after the beauty of holiness. What *Ruffinus* saith of *Gregory Nazianzen* is true, of him, *Gregorius vir per omnia incomparabilis qui verba & operibus clarus, splendissimum lumen scientiæ Ecclesiæ prebuit; dum ea decuit quæ ferit, &c.* He practized what he preached, and did according to what he saith; Such
Ministers

Ministers only can make their people believe, that when they disswade from sin, and perswade to holiness, they are in earnest, and believe what they speak. It was not without cause that in the holy Scriptures, where Epistles are recorded to be sent to two Ministers onely, they are both commanded to be examples to their people, 1 Tim. 4. 12. *Be thou an example of the believers, in Words, in Conversation, in Charity, in Faith, in Purity. Tit. 2. 7. In all things shewing thy self a pattern of good works.*

CHAP. XVIII.

The Reformation which was wrought by his means and Ministry in Maidstone.

Maidstone was formerly a very prophane Town, insomuch that I have seen Morrice dancing, Cudgel playing, Stool-ball, Crickets, and many other sports openly and publickly on the Lords Day; I have heard them jeer, and deride, and mock at those who professed Godliness, and went to hear a Sermon on the Lords Day abroad, when they had none at home. Commonly after the Evening Service, many of them went to the Ale-house, many to walk idly in the Fields. It was their constant custom to ply the conduits on the Lords Day for the drawing of water. The former vain sinful customes of sports were reformed before his coming, but by his preaching he prevailed with them to forebear vain walking, idling at their doors, also to draw their water on *Saturday* night, which they should have occasion for on the Lords Day. Though the Town was large and full of people, yet you should hardly see one person in the street after the Sermons on the Lords Day, and I have known when the Mayor hath searched the Innes and Ale-houses

houses he hath scarce found one of the Town there. One of the Judges at an Affize was pleased to say, That in all his Circuit he never came to a Town where the Lords Day was so strictly observed. I must say that I scarce ever knew any man so strict as Mr. *Wilson* in the Sanctification of the Lords day. He so much wrought upon the people there, that in the house where I lived, all Pot herbs were gathered and made ready on the *Saturday* night, and whatsoever for their Dinners put into a readiness, for the fire on the day before, not a Rose or Flower suffered to be gathered on the Lords Day. He was much of the mind of the primitive Christian, who being asked *Servasti Dominicum*, answered *Christianus sum, omittere non possum*. The Sanctification of that day is exceeding useful to keep up the power of Godliness in our hearts and lives. And as God on that day bestoweth great blessings on them, that humbly and reverently worship him on that Queen of days, that Market day of our souls, *Isa. 58. 13, 14*. So he hath inflicted dreadful Judgements on the profaners of that day, and when men have neglected to punish them, he hath taken the Sword into his own hand, and done it himself. One example whereof there was in *Maidstone* when I lived there: In former time

that day was much prophaned, as I said before, and children were wont to play in the streets on that day. One Sabbath as children were playing near a wall, against which Wagen-wheels were set up, on a sudden there arose a great wind, which blew down a wheel upon one of the Children, and crushed it to death. *Felix quem faciunt aliena pericula cautum.*

Besides on week days (such was the blessing of God upon his preaching and example) many Families Morning and Evening did set up religious duties, who never minded them before. You might there, if you walkt in the great street about nine and ten a clock in a morning hear singing in many Families, for they commonly sung Morning and Evening, when they read the Word and Prayed.

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CHAP. XIX.

His great Courage.

HE had a strong and undaunted Spirit, not discouraged by any obstacles, which were laid in the way of his duty. He feared God and none else. He was like that *Ancient*, that when a threatening message of death was sent him, bid the Messenger tell the Empress, *Nil timeo nisi peccatum*, I fear nothing but sin; Or Rowland Taylor, who being intreated to flie the *Marian* days, said, I know the cause so good, and the truth so strong on my side, it will by Gods grace appear before their *Beards*, resists their false doings, for I believe I shall never be able to do Good so good a service as now.

He discovered much courage in reproving sin, for as Christ said of the Church of *Ephesus*, he could not bear those that were evill, were they never so great. *Elijah* durst speak to *Ahab*, and Mr. *Wilson* to the highest person, by way of reprehension, when there was cause for it. If men were bold in sinning, he was as bold in telling them of it, and giving their sins their due accents, yet as a wise Physician, he could distinguish between Pimples and Plague

Plague sores, between infirmities and scandals, accordingly apply himself to his Patients.

C H A P. XX.

Of his Zeal.

HE was one that abundantly discovered his zeal for God in embracing all opportunities to do him service, in his great care where ever he came for the strict observation, and right Sanctification of the Lords Day, in his sense of the dishonour done to God by the prophaneſs and contempt of the ordinances of God by some, and by the errors and wilful withdrawings from the Ordinances by others; which he bewailed bitterly to his dying day. Some who itſ hoped had the *root of matter in them*, questioned his call to the Ministry, nay suspected his call to be Anti-christian and ſeperated from him, though they themselves acknowledges that he was their Spiritual Father, and *had begotten them through the Gospel*, and he might ſay to them as the Apostles to the Corinthians, *Ye are the Seal of our Ministry, do we need as some others Letters of Commendation to you, ye are our Epistle, known and read of all men; Forasmuch as ye are manifestly declared to be the*
Epistle

Epistle of Christ Ministred by us, written not with ink, but with the Spirit of the living God, not in Tables of stone, but in fleshly Tables of the heart, 2 Cor. 3. 1, 2, 3. How frequently and affectionately did he urge that upon them, that separated in my hearing, Isa. 11. 6, 7, 8, 9. This causeless sinful separation lay near his heart, even when he lay upon his dying bed. The great danger of their souls, as also of those that wholly cast off the care of their eternal good, caused him in the course of his Sermons and Expositions, when the Scriptures led him to it, to reprove their sins sharply, and indeed according to the command of the Holy Ghost, he could do it ἀπολωπύς, cuttingly that they might be sound in the Faith, Tit. 1. 13. Its reported of Basil that one hearing much of him, had a great desire to know what manner of man he was; hereupon in a Vision was represented to him a flame of fire, with this motto, Talis est Basilus, such a man is Basil. And truly such a man was Mr. Wilson, meek and cold, when at any time himself was reproached and abused; but as hot as fire in the cause of his God. The zeal of Gods house burnt him up. Errors and Heresies were very odious to him, such was his love to the truth. It might be said of him as of Austin, that was Malleus Hæreticorum, The Hammer of Heresies and Schismes,

I have heard him often quote and comment on those Scriptures, *Heb. 10. 25.* and *1 John 2. 19.* With much warmth and vigour, that if it were possible he might reduce those that went astray. And though such as were toucht in their sores were angry, and said, it was passion, and his natural heat was *Kitchen fire*, the effect of his natural Spirit, yet the judicious knew otherwise, that it was a coal from the Altar, true zeal, the fruit of Gods Spirit, in him knowing that he was set *εἰς ἀπολογία τῷ εὐαγγελίῳ*, (as the Apostle speaks, *Phil. 1. 17.* For the defence of the Gospel. Some of those that separated, were very dear to him, that he might say as *David*, *It was not an enemy that reproached me, when I could have born it willingly, was it he that hated me, that did magnifie himself against me? But it was my friend and my acquaintance, we took sweet counsel together, and (formerly) walked to the house of God in Company, Psa. 55. 12, 13, 14.* But as dear as they were to him, the Truth of the Gospel were much dearer, *Amicus Socrates, amicus Plato, sed magis amica veritas.* And he was a man of such clear convincing light, and as it is said of *Apollonius*, *Acts 18. 24.* *δυνατὸς ἐν ταῖς γραφαῖς*, able, strong, mighty in the Scriptures, that had they not been wilfully blind, or very weak eyed, they must have seen their errors. It is observed

erved by some as a special Providence of God, that the same day in which *Pelagius* the Heretick was born in *Brittain*, *St. Augu-*
stine the great Confuter of his Heresie was born in *Affrick*; God so disposing it, that the Poison and the Antidote should come into the World together, I am sure it was a good providence to *Maidstone*, that when many errors sprung up, there was such an able faithful Husbandman to watch them and root them out, otherwise many more then did, might have fallen from their own steadfastness, and been led away with the errors of the times.

CHAP

C H A P. XXI.

Of Faith and Heavenly mindedness.

HE was not only sound in the Faith, and did ὑποτάσσιν ὑγιαίνοντων λόγων, hold fast the form of sound words, 2 Tim. 1. 3. But also as *Abraham* ἐνεδύνατο μὲν τῇ πίστει, was strong in the Faith Rom. 4. 20. And in the greatest dangers and difficulties could rely on God, and trust him with himself and all he had. He met with much opposition, (as is before declared) in the work of Ministry from all sorts of persons both from open enemies and seeming friends for Satan knowing him so great an enemy to his Kingdom of darkness, both by his life and Doctrine, raised great winds and storms, if it were possible to put out this *burning and shining light*; But he was undaunted in the midst of all, *not moved by any of those things, neither counted he his life dear unto him, so he might finish his course with joy, and the Ministry which he received of the Lord Jesus, Acts 20. 24.* He minded his own work, consulted his duty, left Gods work) the issues and events thereof) to God.

He was a Rock immovable, though the Waves beat sore upon him, and had often that

that saying of *Luther* in his Mouth, *Mallere
 ruerere cum Christo quam regnare cum Cæsare,*
I had rather fall with Christ then stand with
Cæsar. He knew God could and would
 take care of his own cause and interest, what
 ever became of him and other instruments.
 His *Lutheran* Spirit could argue, *Si piam &
 justam causam defendimus, cur Dei promissis
 non confidimus? præter vitam hanc misellam
 Satanas & Mundus nobis ecipere nihil possunt.*
At vivit, & in sempiternum regnat Christus in
cujus tutela consistit veritas: Is nobis aderit, is
etiam causam hanc, quæ non nostra sed ipsius est,
ad optatum produret sinem. If the cause be
 good that we defend, why do we not trust
 God who hath made us such gracious pro-
 mises? The Devil and World can take no-
 thing from us but the miserable life, but Christ
 lives and reigns for ever, &c.

He was a man that lived much above the
 World, the great things thereof were very
 little in his eyes, though his habitation was
 on *Earth*, his conversation was in *Heaven*.
 Indeed he had but a small estate, especially
 considering his great charge, but a poor man
 may be *Earthly* and covetous as one that is
 rich, for covetousness doth not lie in the *Chest*
 or *Bags*, or great *Mannours*, but in the *heart*.
 But he was *Master* of, not a *Slave* to that
 little he had. His mind was fitted to his estate,
 and

and notwithstanding he had many opportunities and advantages for the getting rich if he had sought them, yet he never made use of them for that purpose. He was wholly taken up with *his Treasure in Heaven*, and was so far from *minding* Earthly things, that he seldom or never *meddled* with Earthly things, but left all to his pious and prudent yoke fellow. I have often admired his indifferency of spirit to the things of this life. O how far was he from the number of many in our days who trouble themselves with Ploughing, and Sowing, and Reaping, (unnecessarily) and worldly concerns, all the Week, and on the Lords Day, and set their people off with raw indigested confused discourses, and sometimes little better then non-sense. A little before the insurrection in *Kent* in the year 1648. one hundred pound was brought into Mr. *Wilsons* house, (being a Legacy given his eldest Daughter, by a gracious man Mr. *John Bigge*, one of the Jurates of *Maidstone*, and I believe the greatest portion any of his children had) which money in the time of the insurrection was by the Souldiers (when they searched the house for Armes) discovered and taken away (though quickly restored again) Mr. *Wilson* being then at *London*. When the Countrey was quiet, and Mr. *Wilson* returned again to his dwelling, I asked him whether he

was

was not much troubled, when he heard his money was gone, he answered me (and I do believe him,) *I was no more troubled when I heard the money was carried out of my house, then I was when I heard it was brought into my house.* I also then enquired of him what frame of spirit he was in, when he went from *Maidstone*, for the Town & County being in Arms, many of the mean prophane wretches reproached him, when he was going out of the Town, they took his Horse by the Bridle, and twice or thrice brought him back) crying out *Wilson, Wilson, Where is your God now? Where is your God now?* He told me, truly I thought (when they blasphemously said unto me, *Where is your God?*) on the Text, *My God is in Heaven, and hath done whatsoever he pleased, Ps. 115. 3.*

CHAP.

C H A P. XXII.

Of his great natural Abilities, and his Humility.

GREAT were his gifts as well as his graces ; God was pleased to bestow on him large natural endowments , whereby he became much the more capable of doing good. He had a quick apprehension , a clear understanding, a deep and sound judgement, and a most tenacious memory. He was none of those Preachers, whose *tongues* are galloping, whilst sober reason and convincing sense *standeth still*, or at best doth but *creep*. He discovered strong judgement in a few words. His body was of a strong constitution , and truly so was his soul. He would presently find out the meaning of hard Authors , and what he read was his own ; I never knew any of the same strength of memory. Though he was careful to write down his Sermons, Heads, Proofs and explications (as he himself told me) yet I never saw him use any Notes. And he made a good use of his memory, it was not as a child's pocket stuff with *trash*, but as the *Ark* wherein the *two Tables* were laid up. He had scarce his equal for his remembrance of the Scripture ; he was (as I have heard) tried

tried a long time together. One took a Bible, and read a Verse in one Chapter, another Verse in another, went forward and backward, both as to the Books and Chapters, and Verses of the Scripture, and all along he told the Reader the Verse, Chapter, and Book, without any mistake. And to the best of my remembrance, himself told me that he believed, he could tell the Book, Chapter, and Verse, which any should read to him all the day long. Much appeared in his Prayers, I have heard him of a fast-day pray an hour together, and most of the time in Scripture Phrases. The Word was dear to him, his daily delight and meditation.

That which made all his parts useful and amiable, was that he made *Hagar* to wait on *Sarah*, and as *David* consecrated the spoils taken from the Gentiles to the Temple, so he Dedicated his natural accomplishments to his God, and made them serviceable before the advancement of his honour.

But for all his great natural and gracious accomplishments he was cloathed with humility; None thought so low of him as he of himself. His face like *Moses* shined, that all his judicious friends observed it, and admired it, but *he knew it not*. He had not the least affectation or shew of ostentation in his carriage or language, or any other thing.

Empty Vessels make the greatest sound and noise, those that are full are more silent. Ignorance and Pride, emptiness and arrogancy are usually concomitants. He knew much, yet the more he knew, the more sensible he was of his ignorance, and nothingness, and unworthiness, and walked the more humbly with his God ; as a Bough laden with Fruit, or an Ear with Corn, the fuller and weightier, the more they bend down-ward ; he as the Violet hung down and hid his head, though his fragranacy and sweetness discovered him what he was.

In his cloaths he was always grave and sober, never minding the whimsical modes or fashions, but ever keeping to the same manner of his attire. I stood once with him at his door, when a great Gallant antickly drest went by, upon which he secretly said, *I have made a Covenant with mine eyes, why should I behold vanity.*

How accomplished was this good man, when he had such rich natural gifts, and such great gracious Habits, which as the Diamond to the Ring add true value to naturals. Alas what are all natural abilities which act grace, but as Ciphers which act a figure insignificant, and in Gods account standing for nothing ; nay, usually the greater part which act grace, the greater prophaneness, Satan makes most use

use of such acute Wits, and sharp Swords to do the more mischief; At best, they are but as Toads with a Pearl in their Heads and Poison in their whole body. But Mr. *Wilson* had this happiness, to have his great gifts adorned and ennamel'd with great grace, hourly he became the greater instrument of Gods Glory.

CHAP. XXIII.

His Wives, and Children.

WHen he was about twenty six years of Age, he married a Daughter of Sir --- *Zinzans*, who being in a consumption before she married him, (and as I have heard for love of him, her Parents judging him much below her) died within seven or eight months after her marriage.

About a year after her death he married *Mistress Damaris Cable*, (Daughter of Mr. *James Cable* of London Merchant,) who was a meet help to him in his Civil and Spiritual concerns; by her he had eleven children, one whereof, viz. his eldest son *Samuel* who feared the Lord in his youth, died young, the other ten he left at his death with his disconsolate Widow. He had little of this world to leave his many Children, (about one hundred pounds a piece, as I have heard, after their Mothers death) but he hath left them much, if we consider the many fervent prayers, which night and day he poured out before the Lord on their behalves. I have read of one that when she came to die told her Children: I

have

have little to leave you, but this I must tell you, there is not one Room in the House, which is not perfumed with prayer for you. Often did good Mr. Wilson cry out to God, O that my children might live in thy sight: Lord come down by thy Spirit into their hearts, least my children, die, least they die eternally. The God of all grace, who hath promised to be a God to his and their Seed, in his own day give a gracious answer to all the Requests that are on the file in Heaven for them. He had the happiness promised, the good man, *Psal. 128. 3. Thy Wife shall be as a fruitful Vine, by the sides of thine House: thy Children like Olive Plants round about thy Table.* O that he might have that happiness to meet all his Children with joy at the great Day.

C H A P. XXIV.

His Sickness and Death.

That piety which did shine so brightly in his life, did wonderfully sparkle in his death. The Messenger which God sent to call him hence, (for *morbis est via ad mortem*) was a violent Feaver, which he welcomed, as knowing it was sent by a gracious Father to call him home to his Fathers House. No guest comes at any time amiss to him that keeps a constant Table, no providence, no not death it self comes at any time amiss to him that is always ready, and dieth dayly while he liveth. His Lamps were burning, his Oyl was ready in his Vessel, when the Bridegroom came.

His Feaver had continued but a little while, before his friends did Prognosticate, that it would prove mortal, and remove him from thence, whom they loved as their own souls, and under whose Ministry they had sat with so much delight. But what he had been in the course of his life, the same did he continue to be to his death; Though his disease was violent, and his fits often acute and sharp, yet he never

never complained, he might *groan*, but he never *grumbled*; his pain might cause him to *mourn*, but it did not make him *murmur*; he revered the rod in the hand of his Father, and that Cup which his Father gave him to drink he submitted to. In his extremity his Faith and patience would eminently shine forth to the honour of God and comfort of those that visited him.

Being sensible of his approaching death, he was exceeding solicitous for the Town and Parish, whereof he was Minister. Its a worthy speech of *Laelius in Cicer. de Amicit. Mihi non minori Cura est, qualis respublica post mortem meam futura sit, quam qualis hodie sit.*

My care is as great what shall become of the Common-wealth when I am dead, as what it shall do while I live. So this good man was very anxious what should become of his people, when God should call him away. As *Moses* before he died, was careful to appoint a Successor, that might lead Gods people (whom he had brought into the borders) into the Land of Promise the Earthly *Canaan*. So *Mr. Wilson* before he died took care for a Successor that might further that good work which he had begun through grace, in many of them, and be helpful to conduct them to their Heavenly *Canaan*. To this end he called some of the Town, who were wise and

gracious) to him, and advised them to consider of some able good Minister to succeed him, and he commended Mr. *John Crump* a worthy Minister to them as the fittest that he knew to be their Pastour. Afterwards Mr. *Crump* did succeed him not only in his place, but also in his faithfulness, and diligence, and serviceableness, to the comfort and advantage of the people.

As *Jacob* before his death called his children together, to direct and advise what should befall them, so he called his Wife and Children to him; desiring his Wife *not to be discouraged at his death: or to sorrow as they that have no hope, but to continue to serve God in Christ, to trust God, and to be chearful in him,* adding this for her comfort, *Though now we are parted for a time, yet there is a time coming that we shall be joyned again, never to part more.* His children were most little, but those that were capable, he exhorted to fear God betimes, and directing his speech to his eldest daughter, he said, *Look to it that you meet me not at the day of Judgment in an unregenerate estate.* He commended all his Children to the Lord, and left them with him, in much Faith in the Covenant, which God had made to him and his.

When Christian Friends came to visit him, he always laboured to requite their kindness
in

in Godly counsel and exhortations; he wisht them to be frequent in reading the Scriptures, to prize highly and meditate much on the promises, to be holy and blameless in their conversations, by no means to forsake but to stick close to ordinances, and to hold on in communion with the people of God in the Town. When *Epiotetus* broke his leg (its reported of him) he discoursed as if his soul had been in another mans body. And when the bones of Mr. *Wilson* were fore vexed with the violence of his disease, he would discourse in such a composed Heavenly manner, as if he had ayled nothing.

When one or two of those who had separated from communion with him, came to see him, he did with much affection bewail their Schism, prayed that God would bring them back again, and told them that he could willingly lay down his life, so they might joyn in Communion with the other Godly people in the Town.

As *Jacob* when he was dying worshipped, leaning on his staff, *Heb. 11. 21.* So he on his dying bed was frequent in praying to and praising his God. It was but two nights before his death, though he were very sick, yet he made his bed his Pulpit, out of which he preached to some that came to see him, concerning

cerning the preciousness of the promises, bid them look the 2 *Pet.* 1. 4. *Whereby are given unto us exceeding rich and precious promises, we are made partakers of the Divine Nature,* and concerning the preciousness of Christ to Believers, desired them to turn to 1 *Pet.* 2. 7. *Unto you that believe he is precious ;* And oh, with what affectionate expressions would this Minister and Member of Christ Commend his head, the Pearl of great Price, and the Promises he had purchased, saying to his visitors, *that one Promise was more precious then a World.*

He kept a pure conscience while he lived, and through mercy had a peaceable conscience when he died. Its said of *Orco Lampadius*, that being asked on his death bed by one, whether the light did not offend him, clapping his hand on his breast, answered, *Hic sat lucis , Here is light within.* Mr. *Wilson* all along in his sickness, manifested much peaceableness and calmness of Spirit. Dr. *Taylor* when he came within two miles of the place of Execution leaped, saying, *God be praised I am almost at home, and have not past a mile or two: and I shall be at my Fathers House.*

Mr. *Wilson's* apprehension that Death drew near, was very comfortable to him. A Gentlewoman of his society coming to take her leave of

of him (being to remove out of the Town) he pleasantly said to her, *What will you say good Mistriss Crisp, if I get the start of you and get to Heaven before you get to Dover.* When another came to see him, he asked her what she thought of him, who answering truly Sir, I think you are not far from your Fathers House; he replied, *Oh that is good news indeed, which would make one to laugh for joy.* When others spake to him of his death in a mornful way, he said to them, *I bless God who hath suffered me to live so long, to do him some service; and now after I have done the work appointed me, is pleased to call me away so soon.* Thus in the breathings of his Faith and hope he departed this Life, and commended his Spirit into the hands of him that redeemed it, and that on the Lords Day; that day on which he was wont to work so hard, was the day of his entrance into eternal rest, to keep an endless Sabbath.

He needed no Picture or Monuments to preserve his Memory. His good works (though transient in themselves, are yet permanent in the hearts of many, and) praise him in the Gate, for as *Agessilaus* dying said, If I have done good, that will be my Monument: if ill, all the Statues you can make will not keep my good name alive.

He was when he died about 52. years of Age, of a strong constitution for strength and might in a course of nature (if God had so pleased) have lived much longer. But he brought forth fruit early, and was ripe when others of his age began but to blossom, and therefore no wonder that he was gathered by God so soon. He was in his *Meridian*, when others were but just peeping above the *Horizon*, and so might well set before them. It was much desired and prayed for, that his life might have been lengthened; but his time was come, he had fought a good fight, he had finished his course, he had kept the Faith, and his Master call'd him to receive his Crown. It may be said of him, as one did of Bishop Jewel in Seneca's Phrases, *Din rixit et si non din fruit*, He lived long and much, though he was not long on Earth; he did not wast out with the rust of idleness, but wear out with labour, yet he was a light that did not blaze out needlessly and unprofitably, but burn out for the enlightning many, and directing them in the way of life, which life he now enjoyeth, and happy are they whom their Lord when he cometh shall find so doing; of a truth I say unto you, he shall make them Rulers over all that he hath, *Heb. 12. 43, 44.*

**Master Bright Minister of
Gondhurst in Kent, his Testi-
mony concerning Mr. Wilson,
in a Letter directed to a Friend
in Maidstone.**

S I R,

FOr Mr. *Wilson's* practical actions in
Preaching and Life, I need say nothing.
your self feelingly and experimental-
ly, knowing more then any can re-
late ; his natural parts were generally known
to be very high, in depth of Judgement, rea-
diness of Memory, and quickness of Appre-
hension ; he was the best at much in a little,
with clearness of Judgement, and exactness
of method, that I have heard, or am ever like
to hear. His Spiritual endowments for
graces and gifts were answerable ; in his Mi-
nisterial abilities, he was taller by the head
and shoulders then most of his Brethren ; his
indefatigable pains answerable to his parts,
wore out his Spirit, and spent him for good,
to be the sooner with God ; and that which
to

to me adorned all, was the depth of his humility, in the height of his Sanctity. He had much learned that hard lesson, to receive much from God, yet to be little in his own eyes; his memory is still precious to my thoughts; the general loss is great, yours in particular greater. I shall heartily desire his indefatigable labours, and pious exemplary life, may still live in your lives, in which he dead yet speaketh, &c.

Yours in Christ,

Edward Bright.

ARTICLES

Objected against *Mr.*

Tho. Wilson,

Minister of Otham in Kent,

*April 29. 1635. in the Arch-
bishops Court, with his An-
swers thereunto, presented
May 28. 1635.*

I. ARTICLE.

CAnonical Obedience due by Oath, taken
at your Institution into your place.

R E S P.

'Tis true as I understand the Oath, it is
according to Cannons, by Law established
in the Church of *England*, and as it is pro-
pounded, *in omnibus licitis & honestis.*

A R T.

II. ART.

That the Minister must have popular Election, as necessary to hold his place.

R E S P.

I never held such an opinion, neither privately speak, nor publickly Preached such a Tenet.

III. ART.

That there is little comfort to a Minister instituted and inducted, without approbation of the people, as you know and believeth are still of this mind, challenging Mr. Cragge the Competitor of the Rectory before Mr. Barrel, with what conscience he could come without their call.

R E S P.

I know and believe the contrary, viz. that a Minister inducted according to the Cannons and Custom of the Church of *England*, may with good conscience discharge the place, neither do I think fit my Parish should chuse their Minister, nor did I depend on their call, but

but came in away approved by the Church of *England* : this I said to Mr. *Cragge* before Mr. *Barrel*, the people liked me, and I desire to love them, and that it is a good encouragement for a Minister to take pains among such a people; and he will have little comfort who knows he hath, neither love of the people nor to the people, but comes out of love to himself, for the profits and his maintenance, as Mr. *Barrel* helped him to answer; that was his end.

IV. ART.

Conventicles held in my house, and other private houses, in the Town of *Otham* within this two years, and used exercises of Religion by Law, prohibited, expounded Sermons, read and expounded Scripture to selected Profelytes, to the number of twenty or six present.

R E S P.

I deny holding of Conventicles, and using exercises of Religion by Law prohibited, and the name, nature or number of Profelytes; but this hath been my practice with my Family in my own house, to examine them what they remembred, and to help them where
F they

they could not remember, and I did teach Gods Word unto them diligently, as I conceive I was and am bound by Gods Word, *Thou shalt teach them diligently unto thy Children, and shall talk of them when thou sittest in thy House, Deut. 6 6, 7.* Uses, moreover I took it to be my duty, as I could to teach by way of exhortation and conference from house to house what I had taught in publick, that I might keep back nothing that was profitable, as I am instructed to do, *Acts 20. 20.* Paul bids the Minister look to his duty, in private towards every member of the Church by his example, as *Junius de natura Ecclesie citet Libro Cap. 2. de Officio Pastoris, Acts 20. 20.* So that what I had delivered in publick, I might as occasion was offered deliver in private. This is not prohibited by any Law, either Statute or Cannon that I know, but is commanded of God, as I am a Christian in his Word to teach others, *Let the words of Christ dwell in you richly, Teaching and Admonishing one another, Col. 3. 16.* And it is enjoined by Authors, and Fathers, *Zanchy in Col. 3. 16.* That the duty of teaching is not only in the Church publickly, but to be much set by, and used in houses privately, and Christians be bound to teach mutually and privately, *Chrisostom Archbishop of Constantinople on Gen. Hom. 2.* commands, let
the

the Husband tell what we say, that the Wife and Children, and Servants may learn, and the House be a Church, that Sathan may be banished; again *Hom. 6.* Let your speech be spiritual, let one take the Bible in his hands, and his Neighbours being called together, let him water their mind, and his own with Godly speech; Again, *Hom. 8.* I will, I pray you all to be Teachers, and not only Hearers of our words, but carry our Doctrine to others; Further more, *Hom. 10.* He that studieth to teach his Neighbours and Brother, doth him a good turn, and God will reward him, and by repeating our sayings, he will hold them better, adding, we may at home after Dinner take the Bible to profit, and to feed the soul with it. Lastly, *Hom. 14.* I intreat you all that go hence become Teachers and Admonishers, confer with your Neighbours of the things which we have now said, *Cæsareus Arcletensis Episcopus de cura anime, Hom. 20.* teacheth, he that can retain all that we say, let him thank God, and what he retaineth let him always shew it to others, adding, let people afterwards repeat what they have heard in a Sermon, saying. Christians ought for their own good to seek and ask if need be, also to give rewards, that some may read over again Gods Word unto them.

V. A R T.

Within four, chiefly two years last, to permit Novellist of *Maidstone*, to the number of 30. or 10. and lead them riding or going, and in some private houses Collected, or cause to be got together afore Supper 60, 50, or 40. persons repeated Sermons, expounded Scriptures, and afore it and after it made tedious extemporary Prayers, full of Tantologies, delivered scandalous Doctrine, to the perverting and corrupting sundry of his Majesties Subjects.

R E S P.

I protest against such Doctrine, and such effect on any, as to be corrupted and perverted, I deny the number or nature of persons, and my Leading any, or Collecting any, or causing any to be gathered together. I have no power to restrain any from hearing Sermons, and it may be their Surties for their parts, and duties did call upon them to hear Sermons. I was upon occasion of my Family lodging and sojourning at *Maidstone*, necessarily to go home, and I have no reason to shun the way home for any company, in which I knew no ill; a way home being not denied

denyed me, and afterwards I examined my Family what they did call to mind of the Sermon, as a Master ought to do: also I prayed at all times, according to the thing of a day in day, and I took it to be no sin, *1 Kings 8.59.* And I am taught to exhort, comfort, and edifie others, as *Crysoftom* in Homily, cited, applyes that *1 Thes. 5. 11.* *Babington* Bishop of *Worcester* saith on the fourth Commandment, besides the hearing of the Word on the Sabbath; it is our duty and a Godly exercise fit for the day amongst our selves, or with our Pastor to confer of what hath been said, that he may expound it, as we read, was done by Christ to his Disciples, when they were alone he expounded all thing unto them, *Mark 4. 10. and 34.* So I have answered as well as I could, when any thing was asked me by any, for I durst not be dumb when I could satisfie them that did not understand, and yet did desire to know the will of God.

VI. ART.

Refusal to read the Kings Declaration for sports on Sundays, and giving disdainful words toward Power, the Apparitor and Officer of the Court.

RESP.

I said unto the Apparitor, remember you to keep Holy the Sabbath day, and added no more words. I refused to read the Book mentioned, not out of any contempt of any Authority, but as being commanded by no Law, for the Kings Majesty doth not in the Book command or appoint the Minister to read it, nor it to be read but published; neither came it with, nor know I of any Seal to confirm it, so that I dared not take notice of it to be the Kings Book, for as I understand all his Majesties Writs, Proclamations, and Mandats, use to come with a Seal; and his Majesty intended (as I conceive) not to trouble any that refused to read it, seeing there is no penalty threatned, nor authority given (that I know of) to any to question them that refuse to read it; my refusal to read it was upon sufficient grounds of Law and Conscience, which for satisfaction to this High Court, and to clear me from contempt, I shall here by way of Answer briefly and fully express thus: His Majesties express Pleasure is, that the Laws of the Kingdom and Canons of the Church be observed in all places of the Kingdom, Book, Pag. 8. and therefore in Kent and in Otford; now this Book as I conceive

conceive is contrary to both.

1. It is against the Law, as the Statute *Edward VI. Anno 5. Cap. 3.* Christians on all Holy days and times appointed, should apply themselves, only and wholly unto holy works, properly appertaining to true Religion, and such times be dedicated onely to God and his true Worship, and be separated from all prophane uses; but say I, no civil recreation is any part of Gods true Worship, the Statute *Caroli, Anno 1. Cap. 1.* the Holy keeping of the Lords day is a principal of the true service of God, and it is now prophaned by a disorderly sort of people, by interludes, and other unlawful exercises and pastimes, the 13. Cannon, all manner of persons shall keep the Lords Day, according to Gods Holy will and pleasure.

2. Our Church is against it,

First, In *Homilies*, which contain Godly and wholesome Doctrine, and necessary for these times. We keep now the first day of the week, which is our Sunday, and make that our Sabbath; by the fourth Commandment, God Commands one standing day in the Week, and all Men, and Women, and Children, and Servants, be to keep it in a holy rest, and use it Holily, and give themselves wholly to Heavenly exercise of Gods true Religion and Service, but I say Archery, May-

poles, May-games, Dancings, Morrice-dancing, and the like be not exercises of Gods true Religion and Service.

Secondly, In the Liturgy, a Minister is enjoined to read the fourth Commandment, *Remember thou keep Holy the Sabbath Day*; and all are to intreat Gods Mercy, to incline their hearts to keep this Law, *Pf. 118. 24.* is appointed to be read on Easter day, as proper to it, it shews, *V. 24. This is the day which the Lord hath made, we will rejoyce and be glad in it,* so that the Lord instituted it.

Bishop Andrews on Easter-day 1611. Preaching on that *Psalme 118. Psal. 22. &c.*

Thirdly, In the Exhortation, fit for the time upon the Fast-days 1625. declaring the apparent cause of the Plague, saith the Lords Day is not kept holy but polluted, and the Ministry of the Word despised, and in the end of that Book mention is made of Playes, Pastimes, Idleness, Drunkenness, the proper sins of our Nation, which pulled Gods wrath upon us, and I dare not by reading seem to allow, what did bring the Plague of God on the Land that year.

3. It is against Scriptures, *Exod. 20. 8. Remember the Sabbath-Day to keep it Holy*; where we are commanded to keep holy the Lords Day, as I learn out of Authors Zanchy on the fourth Commandment, we keep holy the

the Lords Day and Sanctifie it ; *Junius in Animadvers. in Bellar. Controv. Lib. 7. Cap. 10.* The Lords Day answereth to the Sabaoth and its proportionable to it, and is commanded in *Exod. 20. 8.* again in *Gen 2. 82.* This Law is established by the fourth Commandment of the Decologue to be observed of all.

Alexander Alensis, Tom. 3. Q. 32. Memb. 4.

Art. 4. In the observation of the Sabboath is commanded, the observation of the Lords Day, chiefly according to intermination, *Isa. 58. 13.* *If thou turn thy foot from the Sabbath, from doing thy pleasure on my Holy Day, and call the Sabbath a delight, the Holy of the Lord, honorable, and shalt honor him, not doing thine own ways, nor finding thine own pleasures, nor speaking thine own words ;* and *Cultetus in locum* saith. they took away the Sabbath by scandalous deeds, that hinder Gods worship, as drinking, sports, and idle wandring. *Isa. 56. 2.* The man is blest that keepeth the Sabbath from polluting it, *Vers. 4.* God rewards such abundantly, *Vers. 67.* Such a one shall be made joyful in Gods House, which is true in the day of the Gospel, *when Gods House is a House for Prayers for all people.*

4 It is against Councils : *Concil. Toletan. 4.* cited by *Zanchy* on the fourth Commandment, Let there be no dancing on Holy Festivals, nor filthy Songs, but let all be at leisure for

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for Godly duties, and Divine Worship, *Concil. Laodice*, Cannon 59. In the Church there ought not to be sung any common Service, nor Books be Read, besides the Connonical Scripture, but only the Sacred Volumes of the Old and New Testament.

5. It is against Divines, Ancient, *Augustine* on the *Pf. 32. concio*, Its better to Delve then to Dance on the Sabbaoth, and on *John 1. Tract. 3. Its better to Spin then to Dance on the Sabbaoth.*

Chrysost. on *Gen. Hom. 10.* God intimateth from the beginning, that in the circle of the Week one whole entire day should be separated, and set by for Spiritual works, *Irenus*, Lib. 4. Cap. 30. The Sabbaoth requires, and Teaches the continuance of the whole day in the service of God, *Ignatius in Epistol. ad magnes*, Let every one keep the Sabbaoth Spiritually, rejoycing in the Meditation of the Law, not in the recreation of body, let every one that loveth Christ, now keep holy the Lords Day.

2. Modern and late Divines, *Babington Bishop of Worcester*, on the fourth Commandment saith, to keep Holy the Sabbaoth day, is to separate and consecrate it to all Godly exercise, wherein our Faith and Obedience to God is shewen.

Zanchy on the fourth Commandment, All the day is to be consecrated to the Worship of God, by day, understanding the true natural day; the true observing of the Sabbath, is, that we do not what we please, but what Gods will is; the rest on Holy days is not to be set a part, for our lusts and pleasure, plays, and sins, but for Gods worship onely; They do not keep holy a day, which instead of Gods worship, give themselves to pleasure.

Junius on *Numbers* 15. He who neglected the Sabbath, in the least observation, was guilty of casting off the whole worship of God.

Alsted Catech. on the fourth Commandment, after Sermon the Sabbath is profaned, by being spent and given to Plays, Dancing, Idleness, &c.

6. Its against *Schoolmen*, *Alexander Alesius*, *Tom.* 3. *Q.* 32. *Membr.* 4. *Art.* 4. morally in the fourth Commandment is forbid any work that hinders ones leisure to wait upon God.

Thomas Aquinas, *Sum. Theol.* 22. *Quest.* 122. *Art.* 1. in observing the Sabbath, the end is that a man may be at leisure for Heavenly things.

7. Reasons be against it.

I. Reason.

I. Reason.

If any civil work be forbid on the Lords Day, then civil recreations, for honest pleasure calls a man away from things Spiritual; *Zanchy* on the fourth Commandment as well as honest labour, recreation breaks the rest as much as civil work.

II. Reason.

If recreations civil be not fit for consecrated places, then not fit for consecrated times, for time that is holy, is the measure of holy Actions, for divers be called holy, not from the formal cause, but final, as ordained to holy things; *Zanchy* on the fourth Commandment, A day applyed to civil works is no more holy but common, and a thing consecrated is profaned; by a civil use, and is not the Lords Day profaned by sports, though civil; now Recreations, Archery, May-games, Dancing, Morris-dancing, may not be in consecrated places, Cannon 88. no Plays, and to play and dance is all one, as *Exod.* 32. 6, 19. And therefore not fit for consecrated times, as the Lords Day is, for greater is he that Sanctified the Day, then he that Sanctified the place, whether it were by the Lord, or the Apostle, or the Church. Now

I know not why they may not be fittest in consecrated places, if they be most fit for consecrated times ; and I cannot in conscience read that which I take to be against mans Law, and our Church, the Scriptures, Councils, Divines, Ancient, and Modern Schoolmen, and Reasons, but think my self bound for conscience towards God, to maintain the Truth and Holiness of the two Testaments, and to keep the Commands of God, and the Faith of Jesus Christ, as a Preacher of Christs everlasting Gospel, least people should think Preaching to be yea and nay.

VII. ARTICLE.

1633. When Commission came for reparation of *St. Pauls* ; in work to build sumptuous Temples, is to justifie Anti-christ Writings, *Hos. 8. 14.*

R E S P.

I know not the time of the Commission for *St. Pauls* reparation, I deny such words, for I handled that Text, *Luke 7. 35. Wisdom is justified of all her Children* ; Shewing that all the Children of God justifie Christ, which doth reprove them that justifie Antichrist, in erecting Altars to sin, and in building Temples

ples for Idols, alledging for this, *Hos. 8. 11*
14. Ephraim hath made many Altars to sin;
Israel hath forgotten his Maker, and Buildeth
Temples, according to the mind of the Pro-
 phet, as I learned out of Authors, Learned
Zancky, Pareus, Ribera, who all understand
 it of Temples, wherein they placed, honour-
 ed, and adorned Idols, by forgetting God,
 and out of contempt of God, brought in a
 different worship.

VIII. ART.

About the end of *April 1634.* he bid take
 heed of dealing with High Priests servants, in
 great scorn and derision.

R E P S.

I deny both time and words, but in *May*
 handling, *2 Tim. 2. 12. If we deny him, he*
will deny us : perswading people not to deny
 Christ, I admonished them to avoid, as per-
 nitious unnecessary company, with the ene-
 mies of Christ, producing *Peters* example,
 who being brought into the High Priest Hall
 amongst the Servants, denyed his Master, af-
 firming it, was dangerous company, naming
 the very words of the Text, as is usually done
 By Writers; Preachers, *John 18. 16. Peter is*
 Brought

brought in, standing with the Servants and Officers, is questioned by one of the High Priest Servants, Vers. 26. denyed Christ upon it, Vers. 27. which I spake in the fear and sight of God,

IX. ART.

At *Boxley-Inn* 29. 1632. no man can have a broken heart that hath two Steeples, meaning two Benifices, alledging, *Acts* 20 20.

RESP.

I never spake such words, but at the funeral of a grave ancient and learned Minister; I did not exhort but intreat Ministers to prepare to give an account of their Life and Livings, shewing the vanity of Men, that plead for pluralities, saying, That, were a mans heart broken, it would not bear the weight of three Churches, and I followed in this no private opinions, but the general Tenet of Divines.

i. Ancients, *Chrysostom* Tom. 5. Pag 104. *Edit Paris* 1536 When that the Pastor is away, great danger is at hand, seeing there is none which can defend and keep the Flock. *Damasus* cited by Dr. *Willet*, saith, men that put people over to others, seem like Strumpets; which

which put their Infants as soon as they be born to other Nurses to be brought up, that they may sooner fill themselves with filth.

2. Moderne Bishops, Bishop Jewel, on 1 *Thes.* 2. 17, 18. and on *John* 6. Non residents and plurality men, that hunt after many livings, serve their Belly, seek to be rich, destroy the souls of many, bring confusion and shame into Gods House, be blind Guides, and the darkness of this World, be the remnant of the wicked Inhabitants of *Jericho*, and the overthrow of *Jerusalem*, resist the passage of Gods people, towards the Land of Promise, the curse of God will fall on them, the blood of Gods People shall be required at their hands, they bring the Abomination of desolation in the Holy place, they suffer the flock of Christ to perish for lack of knowledge, *Pilkington Bp. of Durham* 1585. saith there is remaining among us a sort, not Popish as they pretend, but earnest builders of Gods cause in their own opinion, where indeed they be overthrowers of it, which are in effect as ill Pharisees as the Papists be; They will take a Benefice and Cure of souls. promising solemnly to feed the Flock, but when they have turned their back, they have a Dispensation in a Box to lye from it, and flock; and flout whosoever would have them continue there, and do their duty; contending, by Law they

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they may do it , and stand on their defence,
Domine nos exempti sumus , God in mercy
grant such unprofitable Caterpillers, some re-
morse of conscience, that they may become
Pillars to uphold Gods Church, and not
poulers of his people, the great God will take
a strict account of them at the last day, when
their dispensation may not be pleaded, nor
will be allowed, nor the dispenser can justly
excuse himself nor them, but both like Wolves
and Hirelings shall be changed, *Væ. Pastor.*
& Idolum, Zach. 11. Wo to the Idol Shep-
hard that leaveth the Flock, *Vers. 17.* and
Ezek. 3. Their blood will I require at thine
hand, on *Nehem. 3. Pag. 45. 46.* Bishop
Downam on the fourth Commandment calleth
non residenti alin. against the fourth Com-
mandment, and on the fifth Commandment
saith, it ariseth of covetousness.

Bishop *Carleton in vita Gilpini*, a most holy
and famous man, writeth that *Cuibert Tun-*
well Bishop of *Durham*, would have given
Gilpin a Living, and a Dispensation to hold
it, but he answered, The Devil would not be
held from destroying the people with a Dis-
pensation; and adds, I fear it will be a vain
answer, when God calls me to an account, to
say, I was dispensed with all, I cannot in
conscience reap profit, and another take the
pains, when another was promised him to feed
the people.

2. Doctors, Doctor *Challener*, *Math. 29.*
6. saith, If we budge from our station, Sathan
will immediately find entrance, pronouncing
a wo to the idle Shephard that leaveth the
Flock, adding before Gods Tribunal, men
must be proceeded against, not by common
Law.

Dr. *Willet* on *1 Sam. 17. 28.* saith, *non re-*
sidency, and pluralities be the scandal of Gods
Church, hinders the due service of the
Churches, 'tis Robbery, worse then of goods,
excludes many sufficient men, and so any step
in, that the Blind and the Lame keep sick, as
2 Sam. 5. 8. Saying to have many Cures, is un-
lawful, producing *7odocus Gallus*: They shall
go to Heaven by their Vicar, and to Hell in
their Parsons.

Cannons *Anno 1571.* shew the absence of
the Shephard from the Lords Flock, and that
careless negligence which we do see in many,
and forsaking the Ministry, is a thing in it self
to be abhorred and odious to the people, and
pernicious to the Church of God.

4. Reasons against pluralities,

1. Plurality men cannot do their duties,
which be mentioned in *Ezek. 34. 4.* There-
fore may not hold the place.

2. They that have pluralities, feed them-
selves and not their Flock, therefore they be
base Shephards, *Ezek. 34. 1. 8.*

3. A good Minister is to feed by example, which requires residence and presence, 1 *Pet.* 5. 8. Take heed to the Flock in your own person, as *Zyra*, *Acts* 20. 28. And so I understand that place.

4. They that love Christ themselves, must feed the Flock of Christ themselves, for loving Christ and feeding his Sheep, be spoken both to one person, *John* 21. 15. Now a personal duty may not be put off to another, as praying, hearing, reading, receiving Sacraments, and doing good works, and I cannot see how feeding the Flock of Christ in a mans own person, can be put off with the manifesting his love to Christ.

5. If our Church or Flock may need many Pastors, then one Pastor is hardly sufficient for three Churches or Flocks twenty miles distant, but one Church or Flock may need many Pastors, *Phil.* 1. 1. Bishops *plural musculus*, & *Calvin in locum*, Ergo one Pastor is hardly sufficient.

X. A R T.

Scandalising Governours and Government of the Church of *England*, as Persecutors of Gods faithful Ministers and people, digressing from the Text.

R E S P.

'Tis not true in the whole, nor any part thereof.

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XI. ART.

April 1633. Delivered a dangerous Doctrin, that if a Magistrate make a penal Law, if the Subject that transgresseth it suffer, he is quit from sin.

R E S P.

I deny Time, Month, Year, and Words, for such a Doctrin I never taught, nor read, nor heard, till I heard this Article, and I abhor it and disclaim it as a dangerous Doctrin, but *May the 10th. 1632.* handling those words, *Eph. 4. 6.* There is one God and Father, of all, observing the Godly, be all children of one Father; I exhorted them not to censure rashly their Brethren for indifferent things.

XII. ART.

April 22. 1634. Lecturing and expounding after Inhibition by the Vicar General.

R E P S.

'Tis not so, I did not Preach but upon the Lords Days and Holy days, neither did I expound, yet I had a Licence to expound, and
was

was not forbid expounding (but only Preaching) for I heard not a word of the prohibition of it: yet upon prayer days appointed by the Church, *viz. Wenesdays, Frydays*, all the *Eves*, constantly I did instruct by *Question* and *Answer* in the Catechism, such as came to Prayers, for which I had my Institution and Licence, from which I never had prohibition, nor is it any sin against God or Man, so far as I can understand.

XIII. ART.

Deemed and accounted a man against the Church of *England*, and for Schism draw aside after me.

R E S P.

I deny the whole and every part.

XIV. ART.

The promises be true by Voice and Fame.

R E S P.

I believe what is in the Answer confessed, and deny what is in the Answer denied in any part.

Additional Answers

I. A R T.

BEing upon occasion absent, I procured one to Read Prayers and Preach on Palm Sunday.

R E S P.

I was suspended *ab Officio*, and so by the leave of Sir *Nathaniel Brent*, who left it to me, I procured one to supply the place.

II. A R T.

A Letter scandalous and offensive was sent to *Otham* to nourish Schism, and tending to confirm people in the dislike of Government.

R E S P.

A Letter was writ and sent to the Parishoners of *Otham*, which I know not who hath, nor did I keep any Copy of it; but I know, belief and remember, the sum of it was to exhort them to fear God and the King, and meddle not with them that are given to change; to walk by Faith and in Love, and to call upon God, but I utterly deny all occasion of derogating from the Church of *England*, or confirmation of any in the dislike of Government, and protest against all such Aspersions and Imputations of Schism or scandal,
neither

neither did I direct it to any to read it, nor intended, or desired it should be read at Church.

III. ART.

I or Dr. *Tuck* for reading the Letter in the Church against Orthodoxal Ministers and Cannons, and Governours.

R E S P.

This Article appertaineth not to me at all, further then is above answered.

IV. ART.

The premises be true by Voice and Fame.

R E S P.

'Tis contrary to truth in every part, but as is above confessed.

Credo Credita nego negata.

Th. WILSON.

Rector de Otham in Kent.

On the much lamented
Death of my sincerely, honour-
ed and beloved Friend Mr.
Thomas Wilson Pastor of Maid-
stone in Kent, and to many
more reverend Minister.

If grief can help to versify,
And passion Poets make, I'll try,
Though long deceased, to sigh a Verse,
To offer at a Kingdoms Hearse.
And not sit mute in discontent,
Sorrow will kill, that hath no vent.

I could my soul in sadness steep.
I could whole Floods of Waters weep.
I could as Niobe bemoan
My self, till turn'd into a stone.
I could become an Heraclite,
And spend in tears each day and night.
Or Hermit like to some close Cell
Retire, and say, Vain mirths Farewell.
Alas i'th World what can I view?
But what bid me, bid joy Adieu.
I see Monsters of vice abound,
Ev'n Hell appearing above ground;

And

And Devils of the humane race,
Daring the Almighty to his Face,
Such as can teach Nero to sin,
To whom no past Age hath equal bin.

I see the Shephards laid to sleep,
Who tender were of th' harmless Sheep;
Whilst ravenous Wolves and Bears survive,
Who onely to devour them strive.

I see to set the greatest lights,
And hastening on us dark-some nights,
All this I see and can't prevent,
And is't unlawful to lament?
What Marble is not wet with Tears,
When such a doleful change appears?

The great Assembly once renown'd,
(Whose fame in Forraign parts did sound)]
Displac'd on Earth, in hast remove
Their Session to their House above.
Seraphick Twisse went first 'tis true
As Prolocutor, it was his due:
Then Borroughs, Marshal, Whitaker, Hill,
Gouge, Gataker, Ash, Vines, White, still
Sharp Swords soon'st cut their Sheaths, Pern,
Strong,
Spurston, Tuckey, Calamy, they throng
The Gate of Bliss, as if they fear
That Heaven would fill, e're they got there.

But why such wast, Death, hast no measure?
 Dost think 't no Theft to rob the Treasure
 Of th' Church? or art become so wise,
 To seize first on the richest Prize?
 Or are thy Laws so strict they can't,
 The Benefit of th' Clergy grant?
 Or is't thine aim to cast the stone,
 Where thou mayst kill many in one?
 Thou needst not shake the Pulpit Glass,
 Look with what hast the Sand doth pass.
 Their work though great, is quickly done,
 And too soon out of sight, they'r gone.

They can't themselves who others save,
 Nor though great Clarks, decline a Grave.
 Scarce have I fully dried my eyes
 For one, but straight another dies;
 Now Wilson's gone, that gallant mind,
 That lofty soul that thither inclin'd
 Whilst here, and always did aspire,
 To joyn with the Cælestial Quire.
 Whose head a Living Library,
 Whose heart the Ark wherein did lye
 The Law, whose Prayers could Heaven storm,
 Whose Preaching Sodoms did reform.
 Oft did he break the stony heart,
 Then bind it up with Heavenly art.
 His Life the Gospel did expound,
 And's Comment in the Text was found.

Had I as many Mouths to fill
 With's Praise, as he in Tongues had skill,
 All were unable to set forth,
 His great, his large, his matchless worth.
 Had I his Grace, his gifts, I'd vie,
 With a whole Kingdoms Ministry.

He's with the rest, the praise to Sing,
 Of our most loving Lord and King,
 There no dissenting Brethren be,
 But all as one, in one agree.
 One mouth, one mind, one heart, one way,
 No strife, which side shall bear the sway.
 (All doubts resolv'd, all knots untied,
 All Truth i'th God of Truth espy'd,
 With hottest love they there embrace
 Each other, full of perfect grace :
 Their glory's great, their wealth is vast,
 But oh the pleasure that they tast
 I'th Tree of Life, and in the sight
 Of that blest face, that's all delight :
 What Tongue can tell ? what mind can think ?
 What joy 'tis of this Spring to drink.

Go fawning World, tempt me no more,
 With thy skin deep fading store,
 Thy best, thy whole is but a Toy
 To that these happy souls enjoy.
 My God invites to Angels fare,
 To which thy Trash cannot compare.

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**On Swinish Huskes why should I feed,
When I may eat what's Meat indeed.**

**Lord why should I contended be,
Whilst I am thus absent from thee.
Can there be day without the Sun,
Or bodies live when Souls are gone.
Thou art my Sun, my Soul, and I
Absent from that do daily die.
What do I here, when all's above,
That is deserving of my Love,
My God, my Christ, my Friends are there,
My heart, my hopes, what do I here?
O let my Heaven born soul expire
It self in sallies, and desire
Only to rest, and make its stay,
Where thou art all in all for ay.
O come thou down with speed to me,
Or take me quickly up to thee.**

G. S.

Epitaphium

(97)

Epitaphium *Thomæ Wilsoni*, aliquando Madi Pastoris.

*Wilsoni hic teanem Lectores cernitis umbram,
Longe hac clava magis stella micansque fuit,
Sic fuit in vita Wilsonus sicque recessu,
Sic nobis detne vivere sicque mori.*

Englishted.

Lo here of *Wilson* but a shadow flight,
He was a Star of more illustrious light;
Such *Wilson* was in Life, such in his Death,
God grant we may so live, so yield our
breath.

*Obitum Reverendi nec non Eruditi Theologi
Thomæ Wilsoni, olim Madi in Cantio Pa-
storis Fidelissimi Epicedium.*

Quo fugis eximiae virtutis magne Sacerdos ?
Doctrinae Princeps quo fugis ? O quid agis ?
Hostibus infestis pugnare relinquis agis,
Palma quibus celebris te Duce certa fuit.
Dic quibus in terris habeant certamine duro,
Quæ Natura tibi dona stupenda dedit ?
Dic ubi cor largum, cerebrumque est, mentis acumen,
Ac tua lingua fluens, quove reperta loco ?
Te coluere Patres, te quæque Scientia norit,
Incaluere Artes fervido a more tui.
Tullius alter eras, nec non facundus Apollos,
Doctrinae Decus, ac Religionis honos
Ætatis Phœnix, O terque quaterque beate
Ingenio, literis, sed Pietate magis.
Exemplum clarum probitatis, voce docebas
Et vitâ, omnimode sacra statuta Dei.
Sol velut innumeros radios jaculatus ubique,
Spargebas Tenebras luce micante ingras.
Te semel extincto, quam densa caligo secuta est,
Quantum nostra statim pectora noctis habent.
Napeo eras Terris summo fulgore coruscans,
Jam Cælis, nobis quàm cito stella cadens,
Curribus igniferis rapide super æthera vectus,
Sedibus æternis, est tibi plena quies :
Non tua mæsta satis præsentis funera versu
Plangam, te lachrymis secla futura gement.
Te bene perperuam famæ meruisse columnam
Quis negat, at quinam marmora digna sciat
Solvo Parentales vitus, mihi chare Valeto
Dum tibi me miserum hinc, ultima fata vocant.

Sic fletit G. S.

R Eader, Lo here, a soul rais'd up so high
 As if extracted all by Chymistry.
 Nothing I see, but what I dare to call
 (And without pardon) Quintessential.

His memory a Miracle to hold
 The Testaments at large both New and Old.
 His intellect so radiant, which can
 Cope with the Sun, when i'th' Meridian.
 So big with learning that in him we see
 Not Student, but an Univerſitie.

His Graces when rais'd up and shew the beaſt,
 Ours like Stars haſten for ſhame to beſt,
 What Mortal ever own'd ſo bleſt a ſtate ?
 Thus here on Earth, Heaven to anticipate ?

F I N I S.

There, a soul may find its home
Not by the way, but by the end
Of a long journey, I dare to say
That a noble heart is found in the end.

For memory is a double-edged sword
The T. of the heart is large and old
The heart is a double-edged sword
The heart is a double-edged sword
The heart is a double-edged sword
The heart is a double-edged sword

For memory is a double-edged sword
The heart is a double-edged sword
The heart is a double-edged sword
The heart is a double-edged sword
The heart is a double-edged sword
The heart is a double-edged sword

PA 112



The Life and death of Tho. Wilson Minister of Maidstone, in the county of
Kent

S.l. 1672

Biogr. 1247 n

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